

Campbell, J. E. 16

A
GRAMMAR AND DICTIONARY
OF THE
MALAY LANGUAGE.

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OF THE

MALAY LANGUAGE,

WITH

A PRELIMINARY DISSERTATION,

BY

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IN TWO VOLUMES.

VOL. I.

DISSERTATION AND GRAMMAR.

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TO
THE BARON ALEXANDER VON HUMBOLDT.

SIR,

I dedicate this Work to you, on account of the high respect which, in common with the rest of the world, I entertain for yourself; and in testimony of my veneration for your distinguished brother, whose correspondence on the subject of my labours I hold in grateful recollection.

I am, with great esteem,

Your faithful Servant,

J. CRAWFURD.

PREFACE.

THE Work which I now submit to the Public is the result of much labour, spread, with various interruptions, over a period of more than forty years, twelve of which were passed in countries of which the Malay is the vernacular or the popular language, and ten in the compilation of materials.

It remains for me only to acknowledge my obligations to those who assisted me in the compilation of my book. My first and greatest are to my friend and predecessor in the same field of labour, the late William Marsden, the judicious and learned author of the History of Sumatra, and of the Malay Grammar and Dictionary. A few months before his death, Mr. Marsden delivered to me a copy of his Dictionary, corrected with his own hand, and two valuable lists of words, with which he had been furnished by the Rev. Mr. Hutchins, of Penang, and by the Rev. Mr. Robinson, of Batavia and Bencoolen. These, aided by Javanese dictionaries compiled during a six years' sojourn in Java, and by recent reading, constitute, in fact, the chief materials from which the present work has been prepared. Without the previous labours of

Mr. Marsden, my book certainly never would have been written, or even attempted.

Next to Mr. Marsden, I am indebted to my friend Professor Horace Hayman Wilson, of Oxford, for it is to his unrivalled oriental learning, that I owe the Sanskrit etymologies of the dictionary, and whatever may be found of value, connected with the great recondite language of India, in the preliminary Dissertation.

During the progress of my work, I have had the good fortune to enjoy the correspondence of my friend J. Robert Logan, of Singapore, the editor of the *Journal of the Indian Archipelago*, a work abounding in original and authentic communications. Our present rapid intercourse with India has enabled me, when at a loss, to refer to Mr. Logan ; and I have received from him elucidations of grammar, and additional words, accompanied by definitions.

In passing the sheets of my book through the press, I have been assisted by the supervision and corrections of an acute orientalist, who has made the Malayan and Polynesian language an object of special study, my friend Captain Thomas Bramber Gascoign.

In the nomenclature of plants, my own imperfect knowledge has been more than compensated by the science of my friends Robert Brown, George Benthams, and Nathaniel Wallich. In the department of zoology, my chief obligations are to a highly esteemed friend, whose acquaintance I had the happiness first to make in Java, more than forty years ago, Dr. Thomas Horsfield, one whose knowledge of every branch of the natural history of the Archipelago is well known to the public.

The work which I have now brought to a close, with many imperfections, is more copious than any of its predecessors; and may, perhaps, be the foundation of a more complete superstructure, to be raised by those who come after me.

February, 1852.

A DISSERTATION

ON THE

AFFINITIES OF THE MALAYAN LANGUAGES, &c. &c.

A CERTAIN connexion, of more or less extent, is well ascertained to exist between most of the languages which prevail from Madagascar to Easter Island in the Pacific, and from Formosa, on the coast of China, to New Zealand. It exists, then, over two hundred degrees of longitude and seventy of latitude, or over a fifth part of the surface of the earth. I propose inquiring into the nature and origin of this singular connexion—the most wide-spread in the history of rude languages; and in the course of the investigation hope to be enabled, to some extent, to trace the progress of society among nations and tribes substantially without records, and of whose history and social advancement nothing valuable can be known beyond what such evidence will yield.

The vast region of which I have given the outline may be geographically described as consisting of the innumerable islands of the Indian Archipelago, from Sumatra to New Guinea—of the great group of the Philippines—of the islands of the North and South Pacific—and of Madagascar. It is inhabited by many different and distinct races of men,—as the Malayan, the brown Polynesian, the insular Negro of several varieties, and the African of Madagascar. Of these, the state of civilisation is so various, that some are abject savages, while others have made a respectable progress in the useful arts, and even attained some knowledge of letters. The whole region is

insular, and, with the exception of the islands of New Zealand, monsoons, or trade winds, prevail through every part of it. To this, I have no doubt, is mainly to be attributed the wide dissemination of language now the subject of inquiry, and which, among rude nations, were impossible on a continent without periodical winds.

The generally adopted explanation of this wide dissemination of language amounts to this, that the many existing tongues were originally one language, through time and distance split into many dialects, and that all the people speaking these supposed dialects are of one and the same race. But as this hypothesis could not well be maintained in the face of an existing negro population, the negroes and their languages are specially excepted, on the erroneous supposition that no words of the common tongue exist in their languages. This hypothesis originated with the German naturalist, Forster, who accompanied Captain Cooke in his second voyage, and it has been adopted by many distinguished philologists, but especially by Mr. Marsden and Baron William Humboldt. It was, in a modified form, my own opinion, in a less mature state of my acquaintance with the subject; but I am now satisfied that it is wholly groundless.*

Some of the objections to this hypothesis, exclusive of the palpable one of the existence of Malayan words in all the negro languages, are obvious. It supposes, for example, that language and race are identical, taking it, of course, for granted, that men are born with peculiar languages as they are with peculiar complexions; and that both are equally unchangeable. Many well known events of authentic

Generally
adopted
theory.

Refutation
of the
theory.

* "We likewise find a very remarkable similarity between several words of the fair tribe of islanders in the South Sea, and some of the Malays. But it would be highly inconclusive, from the similarity of a few words, to infer that these islanders were descended from the Malays...." "I am, therefore, rather inclined to suppose that all these dialects preserve several words of a more ancient language, which was more universal, and was gradually divided into many languages, now remarkably different. The words, therefore, of the language of the South Sea isles, which are similar to others in the Malay tongue, prove clearly, in my opinion, that the South Sea isles were originally peopled from the Indian, or Asiatic Northern isles; and that those lying more to the westward received their first inhabitants from the neighbourhood of New Guinea."—*Observations.*—Voyage round the World, by John Reynold Forster; London, 1778.

history refute this notion. Thus, the half-dozen languages spoken in ancient Italy were all, in time, absorbed by one of them. The languages spoken in Britain twenty centuries ago have been nearly supplanted by a German tongue. Several millions of negroes in the New World, whose parent tongues were African, have exchanged them for English, Spanish, French, and Portuguese. For the languages spoken in ancient France and Spain, a language of Italian origin has been almost wholly substituted. Although language often affords valuable historical evidence, it would only lead to error to consider it as invariably identical with race.

It is quite certain, that within the proper Indian Archipelago, or islands extending from Sumatra to the western shores of New Guinea, and respecting which our information is most complete, no languages exist derived from a common stock, and standing to each other in the relation of sisterhood, as Italian, Spanish, and French, do to each other; or as Gaelic does to Irish; or Armorican to Welsh, or Scotch to English. The only dialects that exist are of the Malay and Javanese languages, but they consist of little more than differences in pronunciation, or the more or less frequent use of a few words. In the Polynesian islands alone, real dialects of a common tongue do exist; but here, as will be afterwards shown, the number of words common to such dialects, and to the languages of the Archipelago, is so trifling, that it refutes at once the notion of a common origin.

Another insuperable argument against the theory of one original tongue is found in the nature of many of the words of the imagined derivative dialects. These abound in terms very widely diffused, indicating an advanced state of society; as for example, an useful system of numeration, terms connected with agriculture, navigation, the useful arts, and even with letters. The people that had such a language must necessarily have been in a tolerably advanced state of civilisation, in such a one for example as we find the principal nations of Sumatra, Java, and Celebes to be in, at the present day; and many of the tribes which the theory supposes to be derived from it, not only did not maintain the civilisation of the parent nation, but have even fallen into the condition of mere savages; a result

improbable and contrary to the usual history of society. If the imagined parent language had ever existed, we should be able to trace it to its locality, as we might the modern languages of the south of Europe to Latin, even had there been no history, or as we can assign a common origin to the Polynesian languages from New Zealand to the Sandwich islands. The name of the language, and the name and locality of the advanced people who spoke it, might, among tribes acquainted with letters, be known; but there is no indication of such language or people, and the conjectures of European scholars on these subjects will be shown to have no shadow of foundation.

The tests applied, by the supporters of the theory, to prove the existence of a common original language, have consisted in

Imagined
tests of a
common
tongue.

an essential identity of a few words, and in a supposed similarity of grammatical structure. To this last test, chiefly relied on by late German writers, I am not disposed to attach much weight, when applied to languages of remarkably simple structure, affording necessarily few salient points for comparison; and such is the case with all the insular languages. With respect to the test by identity of words, it is certain that the number, and the particular description of words, are alone entitled to any weight; and that the existence of a small number of words in common, in the languages under examination, is no more a proof of their derivation from a common tongue than the existence of Latin words in English that our Teutonic tongue is a sister dialect of Italian, Spanish, and French; or of Latin words in Irish that Irish is derived from Latin; or of Arabic words in Spanish that the Spanish language is of Arabian origin, and a sister dialect of Hebrew.

It has been imagined by some writers that when the class of words expressing the first and simplest ideas of mankind are the same in two or more languages, such languages may be considered as derived from the same stock. This certainly does not accord with my experience of the Malayan and Polynesian languages, into which, from the simplicity of their structure, I find that well-sounding foreign words very readily gain admission. Instead of words expressing simple ideas being excluded, I should, on the whole, owing to the familiar and frequent use of

the ideas which they express, consider them the most amenable to adoption of any class of words whatsoever. Accordingly, such words will be found, either to have supplanted native terms altogether, or to be used as familiar synonymes along with them. Thus, to give some examples in Malay; the most familiar words for the head, the shoulder, the face, a limb, a hair or pile, brother, house, elephant, the sun, the day, to speak, and to talk, are all Sanskrit. In Javanese we have from the same Sanskrit, the head, the shoulders, the throat, the hand, the face, father, brother, son, daughter, woman, house, buffalo, elephant, with synonymes from the hog and dog, the sun, the moon, the sea, and a mountain. In the language of Bali, the name for the sun in most familiar use is Sanskrit, and a word of the same language is the only one in use for the numeral ten. It is on the same principle that I account for the existence of a similar class of Malayan words in the Tagala of the Philippines, although the whole number of Malayan words does not exceed one fiftieth part of the language. Head, brain, hand, finger, elbow, hair, feather, child, sea, moon, rain, to speak, to die, to give, to love, are examples. In the Maori, or New Zealand, the words forehead, sky, gnat, stone, fruit, to drink, to die, are Malay or Javanese, yet of these two tongues there are not a hundred words in the whole language. As to the personal pronouns, which have often been referred to as evidence of a common tongue, in as far as concerns the language under examination, they are certainly the most interchangeable of all classes of words, and cannot possibly be received as evidence. Some of them, for example, are found in the Polynesian dialects, where, in a vocabulary of five thousand words, a hundred Malayan terms do not exist. The numerals must surely be considered as out of the category of early-invented words, for they imply a very considerable social advancement, and seem to be just the class of words most likely to be adopted by any savages of tolerable natural capacity. The Australians are not savages of such capacity, and although with the opportunity of borrowing the Malayan numerals, they have not done so, and, in their own languages, count only as far as "two."

The words which appear to me most fit to test the unity of

languages are those indispensable to their structure,—which constitute, as it were, their framework, and without which they cannot be spoken or written. These are the prepositions which represent the cases of languages of complex structure, and the auxiliaries which represent times and moods. If a sentence can be constructed by words of the same origin, in two or more languages, such languages may safely be considered as sister tongues,—to be, in fact, dialects, or to have sprung from one stock. In applying this test, it is not necessary that the sentence so constructed should be grammatical, or that the parties speaking sister tongues should be intelligible to each other. The languages of the South of Europe can be written with words common to them all, derived from the Latin without the assistance of any of the foreign words which all of them contain. The common stock, therefore, from which they are derived is Latin, and they are sister tongues. English can be written with great ease with words entirely Anglo-Saxon, and without any French word, although French forms a sixth part of the whole body of its words, but no sentence can be constructed consisting of French words only. The parent stock of our language, therefore, is not French or Latin, but Anglo-Saxon. By this test the Irish and Gaelic are shown to be, virtually, the same language, and the Welsh and Armorican to be sister dialects. But it will not prove that the Welsh and Irish, although they contain many words in common, are the same language, and derived from the same source.

Applying this test to the Malayan languages it will be found that a sentence of Malay can be constructed without the assistance of Javanese words, or of Javanese without the help of Malay words. Of course either of these two languages can be written or spoken without the least difficulty, without a word of Sanskrit or Arabic. The Malay and Javanese, then, although a large proportion of their words be in common, are distinct languages, and as to their Sanskrit and Arabic elements they are extrinsic and unessential. When the test is applied to the Polynesian languages we find an opposite result. A sentence in the Maori and Tahitian can be written in words common to both, and without the help of one word of the Malayan which

Test of a
common
tongue.

they contain, just as a sentence of Welsh or Irish can be constructed without the help of Latin, although of this language they contain, at least, as large a proportion of words as the Maori or Tahitian do of Malayan. The Maori and Tahitian are, therefore, essentially the same language, and their Malayan ingredient is extrinsic.

In an inquiry into languages in order to show their affinities, it must be obvious that the examination of a limited number of words can lead to no certain or useful conclusion, and this is very satisfactorily shown by the vocabularies exhibited by such careful and indefatigable scholars as Mr. Marsden and Baron Humboldt. Mr. Marsden's English words amount to thirty-four; and of these, as far as his collections admitted, he has given the synonymes in eighty Malayan and Polynesian languages; and it is from this meagre vocabulary that my valued friend would prove the unity of the languages of all the brown-complexioned races from Sumatra to Easter Island. Ten words out of the thirty-four are numerals, three are adjectives, and all the rest are nouns,—every other part of speech being omitted. In the very first column of assumed native words, viz., the Malay, five of the synonymes are Sanskrit words,—a fact which touches on the history, but not on the unity, of the languages. Baron Humboldt's vocabulary of German words amounts to 134, and he has given their synonymes, as far as his materials allowed, in nine languages, or more strictly in six only, since four out of the number are Polynesian dialects. His words are all nouns, adjectives, or verbs, to the exclusion of every other part of speech. Favoured with ampler materials than were possessed by my predecessors in the inquiry, I have come to opposite conclusions.

After as careful an examination as I have been able to make of the many languages involved in the present inquiry, and duly considering the physical and geographical character of the wide field over which they are spoken, with the social condition of its various inhabitants, I have come to the conclusion that the words which are common to so many tongues have been chiefly derived from the languages of the two most civilised and adventurous nations of

The Malay and Javanese languages furnish the stock of wide-spread words.

the Archipelago,—the Malays and Javanese ; and, adopting this hypothesis, I shall proceed with the inquiry, beginning with a sketch of these two nations and their languages. For convenience, and in order to avoid repetition, I use the word Malayan for whatever is common to these two people.

According to the universal tradition of the Malays, Sumatra is the parent country of their nation. This greatest island of the Archipelago, after Borneo, contains an area of 128,500 square miles. Its geological formation is partly primitive and partly volcanic. It has some very high mountains and some extensive plains among its hill ranges. Among these plains is that of Mânangkabau on the Equator, the very focus of the Malay nation. Next to Java, Sumatra is the most fertile of the great islands of the Archipelago, and therefore the most likely to be a cradle of early civilisation. The Malays at present possess nearly one half the whole area of the island, including its coasts on the east and west side.

The earliest notice which Europeans received of the existence of the Malay nation, and it was a very meagre one, was given by Marco Polo on his return to Venice in 1295. It was not until 220 years later that they became really acquainted with them. A hundred and thirty years before the Malays were seen by the Venetian traveller, or in the year 1160, took place the only recorded migration of the Malays from Sumatra, that which formed the settlement of Singapore. We must not conclude, from the comparative recentness of this event, or because the Malays, like the Hindus, have no history, that many earlier migrations had not taken place. When first actually seen by Europeans, they were traders and rovers over the Archipelago. They were the principal carriers of the clove and nutmeg from the most easterly to the most westerly ports of the Archipelago,—forming, in fact, the first link in that long and tedious chain of transport by which these much-valued commodities were, for nearly twenty centuries, conveyed to Greece and Rome. In the year 180 of Christ the clove and nutmeg were regular articles of import into the Roman Empire ; and it is highly probable that the trade was conducted then, in the same manner as when it was first observed by Europeans at its source. By

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history of
the Malays.

this kind of circumstantial evidence, then, we carry Malayan history back for near seventeen centuries; but as the Hindus were probably consumers of the clove and nutmeg long before Greeks and Romans, Malayan history, in all likelihood, goes a great deal farther back than this.

In Sumatra, the Malays, from the cradle of the nation, the interior plain of Mânangkabau, pushed their conquests, or settlements, to their present extensive limits. From Sumatra they emigrated and formed colonies in the Malay Peninsula and in Borneo; the first probably, and the last certainly, occupied before them by rude tribes of the same race of men, who could offer no effectual resistance. In the remoter islands, or in those occupied by powerful and civilised nations, the Malays appear only as settlers, and not colonists, as Java, the principal islands of the Philippine Archipelago, Timur and the Moluccas.

The peninsula sometimes called Tanah Mâlayu, or the land of the Malays, contains an area of above 60,000 square miles. The geological formation is primitive, rich in metalliferous ores, but generally poor in soil. With the exception of a few diminutive negro mountaineers, it is occupied either by Malays or by men of the same race; for there exist in the interior several wild tribes, who, although not calling themselves Malays, speak the Malay language, and have the same physical form as the Malays. Whether these wild people be the original inhabitants of the peninsula before the invasion of the Malays, and who have adopted the Malay language, or Malays who rejected the Mahomedan religion, it is very difficult to say; but as their language contains many words that are not Malay, and as it is not likely that so extensive a country should be without any inhabitants when invaded by the Malays, except a few scattered negroes, the first supposition seems the more probable. Nearly the whole coast of Borneo is occupied by Malay colonies; but neither here, nor in the peninsula, can any one of the many states which occupy them, tell when, or how their forefathers first arrived. Some intelligent merchants of the state of Brunai, or Borneo Proper, informed me in 1825 that the present inhabitants were, then, the twenty-ninth in descent from the original settlers from Mânangkabau, and that when they first settled

they had not been converted to the Mahomedan religion. Thirty generations, including the first settlers, would make about 900 years. This rough computation would fix the first and principal Malayan migration to Borneo to the reign of our Saxon king Athelstan.

It is not to be supposed, however, that all who now go under the name of Malays in Borneo are of the original stock that migrated from Sumatra. The simple adoption of the Malay language would, it is evident, be quite sufficient to make men of the same race pass for Malays; and where the Malays were dominant, this must have happened frequently. We find on the west coast of Borneo, for example, tribes of the aboriginal inhabitants gradually losing their own tongues by the admission of much Malay, and finally adopting the latter; so that nothing remained to distinguish a tribe but its name. The reverse of this would necessarily be the case where the Malays were few in number, and mere settlers. They would gradually lose their own tongue, adopting that of the dominant race; but at the same time communicating to the latter some portion of their language.

The Malay tongue is now, and was, when Europeans first visited the Archipelago, the common language of intercourse between the native nations among themselves, and The Malay language. between these and foreigners. It is in the Archipelago what French is in Western Europe, Italian in Eastern, Arabic in Western Asia, and Hindi in Hindustan. All nations who hold intercourse of business with strangers must understand it, and all strangers must acquire it. This is now the case, and seems for ages to have been so, in Sumatra, where other languages, besides it, are vernacular, in Java, in Celebes, in the Moluccas, in Timur, and in the Philippine group. The enterprising or roving character of the people whose native tongue it is, with its own softness of sound, simplicity of structure, and consequent facility of acquirement, have given it this preference over so many other languages.

The most striking evidence of the currency of the Malay language will be found in the account of the first voyage round the world, as it is told in the faithful narrative of Piga-

fetta. Magellan had with him a Sumatran slave, probably a Malay, but at all events speaking the Malay language. The first land made by the circumnavigators, after crossing the Pacific, was one of the Ladrone islands, and here no intercourse could be held with the natives, for the interpreter was not understood. Such was also the case at the outskirts of the Philippines; but they had no sooner fairly entered this group than he was readily comprehended; and henceforth the intercourse of the Spaniards with the inhabitants was conducted with facility. At Massana, a small island lying on the coast of Leyte, a boat came to the admiral's ship; and, says Pigafetta, "a slave of the captain-general, a native of Sumatra, formerly called Taprobana, spoke to them, and was understood."* The petty chief of the island afterwards visited Magellan, and was readily communicated with through the Malay interpreter; "for," adds Pigafetta, "the kings understand more languages than their subjects,"—an explanation, however, not quite accurate, for it ought to have been, that the chiefs, being the principal traders, found it necessary to acquire the language in which foreigners could be communicated with. At the island of Zebu, near which Magellan lost his life, the Sumatran slave betrayed the Spaniards and absconded; and henceforth Pigafetta himself was able to act as interpreter,—a striking proof of his own diligence, and the facility with which Malay may be acquired. He did so, not only in Borneo Proper, of which the language is Malay, but in Palawan, Mindanau and the Moluccas, where it is a foreign tongue, for everywhere some persons were found to understand it.

Although Malayan civilisation, in all probability, sprang up in the interior parts of Sumatra, as Malay tradition alleges, still, as the asserted cradle of the Malay nation is not above fifty miles distant from the coasts, and communicates with them by frequent rivers, at all times navigable for the craft employed, the Malays must be considered as essentially a maritime people; and evidence of this will be found impressed on their language, of which a few examples may be given:—

Malays
essentially
a maritime
people.

* *Primo Viaggio intorno al globo terraqueo.* Milano, 1800.

mud'ik and ilir are two verbs, which mean respectively "to ascend" and "to descend a river," or "to go against" or "with the stream." The same words used as nouns mean "the interior" and "the seaboard." Kuwala and muwara are two words which signify "the embouchure" or "mouth of a river," either at its disemboguement in the sea or its junction with another river. Anak-sungai means, literally, "child of the river;" tâluk is "a bight," or "cove," and rantau "a reach;" but all these words signify also "the district of a country," or "a settlement." Sâbrang is a preposition, meaning "across the water," and when used as a verb, "to cross the water." The Malay compass, pandoman, is divided into sixteen points, with native names; and these names, for the purpose of navigation, have been adopted by some other tribes, as the Bugis, although retaining their own for ordinary occasions. The monsoons, or periodical winds, are distinguished by the Malays, and among the tribes of the Archipelago by them only, by native terms, which literally signify, for the westerly, atâs-angin, "above the wind," or "air," for it may mean either; and for the easterly, bawah-angin, "below the wind," or "air." For every part of a vessel and her equipment there is a specific native name; and, considering the simple structure of Malayan shipping, the phraseology is copious. Terms for the different modes of sailing are also numerous.

In one of the many Malay narratives purporting to be true history, but always containing more fable than truth, called the "History of the King of Malacca," the reigning prince is described as sending a mission to claim the assistance of the Turks against the Portuguese. As I shall afterwards have occasion to refer to this mission, I shall at present only observe, that the size of the vessels which made this distant voyage of seventy-three days' duration would probably average from fifty to a hundred tons each. Our own shipping that made the circumnavigation of the globe seventy years later, under Drake, did not, it should not be forgotten, even equal this burthen. Of Drake's five ships, the largest, the "Admiral," was but of a hundred tons, and the rest of eighty, fifty, thirty, and the smallest of no more than fifteen tons burthen.

An examination of 4074 radical words of the Dictionary shows that the Malay language is composed of the following lingual elements :—Native Malay words, 2003 ; common Elements of the Malay language. to the Malay and Javanese, 1040 ; Sanskrit, 199 ; Tâlugu or Telinga, 23 ; Arabic, 160 ; Persian, 30 ; and Portuguese, 19 ; which, in a 1000 words, give the following proportions respectively :—Native, 491 ; Javanese, 255 ; Sanskrit, 49 ; Tâlugu, about $5\frac{1}{2}$; Persian, about 7 ; and Portuguese, about $4\frac{1}{2}$. Leaving the other elements for consideration until I come to treat of the Javanese language, I shall now describe only the Arabic and Persian.

The Arabic element of the Malay, as stated in the grammar, may be said to be indefinite in its proportion. It was not introduced by conquest, but through commerce, settlement, and religious conversion. The missionaries who Arabic element of the Malay. converted the Malays and other islanders to the religion of Arabia, and hence introduced the language of that religion, were not genuine Arabians, but the mixed descendants of Arab and Persian traders, far more competent instruments by their intimate acquaintance with the manners and languages of the islanders. In the course of time Arabian and Persian traders appear to have settled at various ports of the western parts of the Archipelago, and never being accompanied by their families, to have intermarried with the natives. It was the mixed race that sprang out of such unions which produced the apostles of Islam. The earliest conversion recorded was that of the Achinese, the nearest people of the Archipelago to the continent of Asia. This was in 1206 of our era. The Malays of Malacca were not converted until 1276 ; the inhabitants of the Moluccas not until 1465, the Javanese not until 1478, and the people of Celebes not until 1495, only the year before Vasco de Gama passed the Cape of Good Hope. These dates refer only to the conversion of the rulers of the country. Many of the people were, no doubt, converted before, and some remained to be converted long after. To this day there are a few mountaineers in Java still professing a kind of Hinduism. Between the first and last conversion, the long period of 289 years intervened. The conversion, in fact, was slow and gradual, and bore little resemblance to the

rapid conversion, by the Arabs, of the nations of Western and Northern Asia. The earliest conversion of the islanders took place 574 years after the death of Mahomed, and long after the zeal of his followers had evaporated. The conquest of the Archipelago, however, even had it been attempted, under the most favourable auspices, was an enterprise too remote and difficult for the Arabs to have achieved, and the conversion was, in reality, brought about by the only feasible means by which it could have been accomplished.

It is probable that some Arabic words were introduced into Malay previous to the conversion. This may be inferred from our finding them, at present, in the Balinese, the language of the only unconverted civilised people of the Archipelago. The nature of the Arabic words admitted into Malay may be judged by a brief analysis. Taking 112 from the vocabularies appended to Sir Stamford Raffles's History of Java, 102 are found to be nouns, six to be adjectives, three to be verbs, and one only to be a particle. To suit the Malay ear, all of them are altered in pronunciation, and none of them are so essential to the language that it cannot be written or spoken with accuracy and propriety without their assistance. The proportion in which Arabic enters into some of the other principal languages of the Archipelago may be judged from the same vocabularies. The 112 in Malay is but seventy-six in Javanese; seventy-two in Madurese; sixty-five in the Lampung; sixty-one in the Sunda; twenty-five in the Bugis, and twenty in the Bali. In a copious dictionary of the Tagala of the Philippines I can find only ten or twelve words. From the similarity of circumstances under which the Arabic has been introduced into these languages, and from their being often communicated from one tribe to another, it may be added that the words are, for the most part, the same. Everywhere such words as have been naturalised have been so altered in pronunciation that an Arab would, in most cases, not be able to recognise them. Thus the word *säbäb*, "cause," is in Malay, *sabab*, and in Javanese, *sawab*; *fäkär*, "to think," is in Malay and Javanese, *pikir*, and in Bugis, *pikiri*; the word *fäl'uli*, "to meddle," is in Malay and Javanese, *paduli*; the word *wäkt*, "time," is in Malay and Javanese, *waktu*, and in Bugis, *wakatu*;

săbtû, "Saturday," or the sixth day, is in Malay and Javanese, *saptu*, and in Bugis, *satang*; and *ablis*, "the devil," correctly pronounced by the Malays and Javanese, is written and pronounced by the Bugis, *ibolisi*.

The Persian words introduced into Malay amount in all to no more than between fifty and sixty. Most of them are nouns and names of objects, and a few of them have been naturalised. I have no doubt but that they were introduced by settlers from the ports of the Persian Gulf; men who traded in religion as well as in merchandise. The few Portuguese words introduced represent objects and ideas new to the Malays before their intercourse with Europeans. As stated in another place the softness of a southern language contributed materially to their introduction; but it seems probable also that the number has been augmented by the Catholic converts who speak Portuguese, and who, by their condition of life, and intimate acquaintance with the language and people, mix more freely with the native inhabitants than Europeans ever do.

Of the physical form of the people speaking the wide-spread Malay tongue, the following may be taken as a sketch. The average stature of the men is about 5 feet 3 inches, and of the women three inches less. They are, in fact, as compared to the Chinese, the Hindus, the inhabitants of Western Asia, and Europeans, a short race. The face is lozenge-shaped, the forehead flat, the cheek-bones high, the mouth large, the lips thin, the hair of the head black, coarse, lank, abundant,—that of all other parts of the body, beard included, very scanty: the skin is soft, tawny, darker than that of the Chinese, but fairer than that of any genuine Hindu, and never black; the lower limbs are heavy, and the whole person squat and wanting in agility. With shades of difference, not to be fixed in words, this, with the exception of a few negroes, is a description which applies to all the inhabitants of Sumatra, the Peninsula, Java, Borneo, Celebes, the Moluccas, Timur, and the whole Philippine group. By any standard of beauty which can be taken, from the Ganges to the Pillars of Hercules, the Malayan must be pronounced as a homely race. Dryden, who

Persian and
Portuguese.

Physical
form of the
Malay race.

must be supposed a good and impartial judge, was certainly of this opinion, for he alludes, in his epistle to Sir Godfrey Webster, to the Embassadors from Bantam, who, in his time, had visited England, in the following couplet:—

“Flat faces, such as would disgrace a screen,
Such as in Bantam’s embassy were seen.”

The Javanese language extends over the eastern and central parts of Java, an island of 40,000 square miles in extent, and by far the most fertile of the Archipelago, containing at present 10,000,000 of inhabitants. There may be said to be three Javanese languages,—the popular, the polite (which is a kind of factitious dialect of it), and an ancient tongue, found only in old books and ancient inscriptions.

The Javanese language.

The modern and popular language, as well as the polite dialect, is written in a peculiar character, of which the substantive letters amount to twenty. All these are consonants, except the letter a, which the Javanese count along with them as a substantive letter. These twenty characters are represented by the following Roman letters:—a, b, ch, d, d·, g, j, k, l, m, n, ng, ñ, p, r, s, t, t·, w, y. Their powers are the same as those of native sounds of the Malay alphabet, and therefore it is unnecessary to describe them.

Alphabet.

The Javanese vowels are six in number,—viz., a, â, e, i, o, u, which correspond with the native Malay vowels. The vowel a, as already stated, is considered a substantive letter; but the rest as mere orthographic marks, as their Javanese name, Sandangan, which signifies “dress” or “clothing,” implies. The mark for â is placed over the consonant; that for i, over and to the right of it; and that for u, under it; while o has a double mark, part being before and part after the substantive letter. The marks for the other vowels are applied to the vowel a, as if it had been a consonant; and according as these are used, it becomes â, e, i, o, or u. It is never used either alone or with the marks of the other vowels applied to it, except as an initial.

As a vowel is inherent in every consonant, it follows that the Javanese substantive letters are, in reality, syllables. This produces the necessity of a contrivance to elide the terminal

inherent vowel. At the end of a word the elision is effected by a peculiar orthographic mark, but in the middle of one, by supplemental substantive letters corresponding in number with their primitives, and the presence of which indicates that no vowel intervenes. Their name, *pasangan*, which means "fellows" or "companions," points at their character. Three of these supplemental characters are written in a line with their primitives, viz., *a*, *p*, and *s*,—the rest under them. All of them are more or less different in form from the primitive letters, except *g*, *r*, and *ng*, which undergo no change. When the liquids *l*, *w*, and *y*, in a supplemental form follow a primitive character they coalesce with it, and *r*, when it coalesces with another consonant, has a peculiar character. It has a second when it ends a syllable preceded by a vowel, and a third which implies that the vowel *â* precedes it. A dot placed over a consonant represents the nasal *ng* ending a syllable. The use of double consonants, or rather of a repetition of the same consonant in another form, is very frequent in Javanese, for it seldom happens that a medial syllable begins with a vowel, and I think, in no case, except with *a*. The aspirate *h* has a peculiar character, and, like the vowels, is considered only an orthographic mark. It always follows a vowel expressed or understood, and may be medial or final, but never begins a word or syllable.

Besides the characters now named, there are others of occasional use. There are eight characters called great letters, viz., *n*, *ch*, *k*, *t*, *s*, *p*, *ñ*, *g*, and *b*, and of these, *k*, *t*, and *p* have their secondary or supplemental characters. These are not used like European capitals, to begin sentences and proper names, but as a mark of respect in writing particular names and titles,—sometimes, however, capriciously, in substitution of the ordinary letters. There are also characters to represent the two syllables *lâ* and *râ*, which are of very frequent occurrence in Javanese. Finally, characters have been invented, consisting of modifications of the native letters to represent five initial vowels for Arabic words, and four to represent peculiar Arabian consonants. These are, however, but rarely used, and are usually represented by the cognate letters of the native alphabet.

This orthographic system is rather complex, but for its own purpose perfect: it has a character for every sound in the language, and that character invariably expresses the same sound. It may be readily understood by supposing the vowel marks and supplemental consonants to be represented by Roman letters in small type, and placed in the position I have assigned to them.

The Javanese letters are well formed, neat and distinct, not mere scratches like those of some other alphabets of the Archipelago. The alphabet is, indeed, in every respect the most perfect of any of those of the islands. It has, I think, all the appearance of an original character invented where it is now used. Although Hindu influence was far greater in Java than in any other part of the Archipelago, the Javanese has not adopted the aspirated consonants, nor, like some ruder alphabets, the metrical arrangement of the Dewanagri, and unless the mark for the aspirate, the dot representing the nasal ng, and the mark of elision, I do not believe that it has borrowed anything from the latter.

The following is the native character.

PRIMARY CONSONANTS.

a	n	ch	r	k	d	t	s	v	l	p
ᮊ	ᮉ	ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ
d'	j	y	ñ	m	g	b	t'	ng		
ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ		

SECONDARY CONSONANTS.

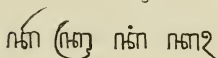
a	n	ch	k	d	t	s	v	l
ᮊ	ᮊ	ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ
p	d'	y	j	ñ	m	b	t	
ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ	

VOWEL MARKS AS ANNEXED TO THE LETTER K.

ki	ke	ku	kā	ko
ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ	ᮊᮥ

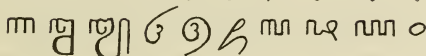
ABBREVIATIONS OF CONSONANTS AND THE ASPIRATE, WITH K.

kar kr kang kah



NUMERAL CHARACTERS.

1 2 3 4 5 6 7 8 9 0



The phonetic character of the Javanese much resembles that of the Malay, but still there are considerable differences. The accent, for the most part, as in Malay, is on the penultimate, and, with few exceptions, no two consonants come together, unless one of them be a liquid or a nasal.

In Javanese the inherent vowel a is pronounced as o when it ends a word, as is done in the Malay of the west coast of Sumatra. The Javanese, however, goes still further, for it gives the same sound to any preceding inherent vowels of the same word, provided, but not otherwise, that the terminal letter be also the inherent vowel. Thus the towns of Java, which the Malays pronounce Sala and Surabaya, are pronounced by the Javanese, Solo and Suroboyo, but Samarang is pronounced by a Javanese exactly as a Malay would do. The pronunciation of the Javanese is less soft than that of the Malay, and although the letters of the alphabet be identically the same, the recurrence of nasal sounds is much more frequent in it. To give an example, in the Malay Dictionary I find only fifteen words beginning with the nasal ng, and twenty with ñ, while in a Javanese manuscript dictionary there are 590 beginning with the first of these letters, and 335 with the last. Another difference affecting the pronunciation consists in there being in Javanese a larger proportion of words in which the liquids l, r, w, and y, coalesce with other consonants than in Malay.

The grammar of the Javanese is formed on the same principle as that of the Malay, in so far as simplicity of structure, the

expression of relation in nouns by prepositions and not by cases, and the formation of the verb by the application of annexed particles, are concerned. The noun is devoid of inflexions to express gender or number, and, with the exception

Javanese
grammar.

Noun.

of a possessive, also of case. A possessive or genitive, much like the English genitive in 's, is formed for the ordinary language by the affix *ne*, for the ceremonial by the affix *ipun*, and for the language of poetry by *ña* or *ira*. The following are examples, observing that the particle *ne*, for euphony, becomes *ing* and *ning*, according to the final letter of the governed and the initial of the governing noun:—*Putrane raja*, "the king's son;" *wohing kayu tal*, "the fruit of the Tal palm;" *krising satriya*, "the warrior's dagger;" *rasaning uyah*, "the taste of salt;" *gadhanipun hândara*, "the lord's property;" *chakranipun Krisna*, "the discus of Krishna;" *polahipun tiyang*, "a man's conduct;" *astaña Sita minda gandewa kalih*, "the arms of Sita were as two bows;" *ilang kamanusanira Sri Nalendra lir batara Wisnu*, "the human form of the monarch disappeared as if he were the god Vishnu."

With respect to gender, the order of nature is preserved, and sex never ascribed to what has none. When gender has to be expressed, adjectives implying it are used; *wadon* and *ostri*, or "female," for the feminine, and *lanang*, *driya*, *kakung*, and *jalâr*, for the masculine. But there are not, as in Malay, adjectives to distinguish gender in man and the lower animals. The noun is neither singular nor plural, but either. It is restricted to the singular by the numeral one, and made plural by an adjective signifying plurality. As in Malay, there is a kind of collective plural formed by reduplication; as from *bopati*, "a noble," *bopati-bopati*, "nobles."

There are articles in Javanese, although of more limited application than in the modern European languages.

Article.

The numeral *sa*, "one," inseparably prefixed is equivalent to the English indefinite article *a*, or the French *un*, as *sagriya*, "a house." The definite article is represented by the relative pronoun, which, for the popular language, is *kang* or *sing*, and for the language of ceremony, *ingkang*. These stand before the noun, as in the following examples:—*Kang murba*,

“the creator,” literally, “he who is first;” ingkang nawala, “the letter.” The following is the commencement of a genuine letter in the polite dialect, and affords two instances of the definite article:—Inkang taklim kula rayi sampeyan pun tumânggung Samung Galing katur ingkang raka mas ngabäi Wira Prana: “The respectful compliments of your servant, the younger brother, the tumânggung Samung Galing, submitted to the elder brother, Mas Ngabäi Wira Prana.”

The adjective undergoes no change. In position, it follows the noun, and is not otherwise distinguished. A comparative degree, expressing increase, decrease, or equality, is Adjective. formed by adverbs with prepositions. The adverbs are *luwih*, *manah*, *maning*, *malih*, “more,” for the comparison by increase, and *kurang*, or *kirang*, in the ceremonial language, for the comparison by decrease; the prepositions for both being, *tâka* and *sangking*, “from.” The comparison by equality has no adverb, and is expressed by the prepositions *karo* and *kalih*, “with,” the first belonging to the popular, and the last to the ceremonial language.

The Javanese personal pronouns are numerous; there being not fewer than twenty of the first person, and twelve of the Pronoun. second. Some of them belong to the popular language, some to the ceremonial, and some to the ancient. About four of each are common to the Malay and Javanese. The origin of some of them is obvious. *Kawula*, abbreviated *kula*, for example, means “slave or servant,” as well as “I,” or “we;” *sampeyan*, a pronoun of the second person, means “the feet;” and another pronoun, of the same person, *jângandika*, is taken from the recondite language, and composed of two words, meaning “the feet,” and “to command” or “order.” Considering the numerous pronouns of the first and second person, it is remarkable that the Javanese has none at all of the third. *D'ewe*, in the ordinary language, and *piyambak* in the polite, meaning “self,” are, however, occasionally awkward substitutes for it. The adjective pronouns are only some of the personal pronouns used as adjectives by being placed after or annexed to the noun. The Javanese pronouns are without gender, number, or case.

The Javanese verb has no inflexions to express time, mood, or voice, or to distinguish transitive from intransitive

verbs, or the verb from any other part of speech. All
 Verb. this, as in Malay, is effected by prefixes, affixes, and auxiliaries. A radical word is specially determined as a verb not, as in Malay, by the prefix *mâ*, but by the prefixed particle *a*, which, for euphony, has one of the nasals, *m*, *ng*, or *ñ* frequently interposed or substituted for the initial of the radical; the particular nasal used depending on the initial letter of the radical.* The following are examples:—From *kadaton*, “a palace,” *akadaton*, “to dwell in a palace;” from *padu*, “a dispute,” *apadu*, “to dispute;” from *eling*, “remembrance,” *angeling*, “to remember;” from *emut*, also “remembrance,” *angemut*, “to remember;” from *laga*, “war,” *anglaga*, “to war;” from *râja*, “prosperous,” *angrâja*, “to prosper;” from *tulis*, “painting, writing, or delineation,” *anulis*, “to paint, to delineate, or write;” from *châkâl*, “catching,” *añâkâl*, “to catch.” The initial prefix *a* is, however, frequently elided; and thus we have *ngrasa*, “to taste,” from *rasa*, “taste;” *masrah*, “to surrender,” from *srah*, “surrender;” *mâlâbu*, “to enter,” from *lâbu*, “within;” *mangwetan*, “to go eastward,” from *wetan*, “the east;” *mangulon*, “to go west,” from *kulon*, “the west;” *manglor*, “to go north,” from *lor*, “the north;” and *mangidul*, “to go south,” from *kidul*, “the south.” A casual observer is apt to fancy such words as these, which are only abbreviations, to correspond with the Malay verbs in *mâ*. The difference is more perceptible when the radical words happen to be the same. From the pronoun of the first person, *aku*, for example, comes the Malay verb *mângaku*, which in Javanese is *angaku*, or abbreviated, *ngaku*, both meaning “to confess or admit;” from *sâbrang*, “across the water,” comes the Malay verb *mâñâbrang*, and the

* The rule for the application of the nasals is very easy. Before radicals beginning with a vowel the nasal *ng* is used; before radicals beginning with nasals no nasal is, of course, required, although a double nasal be used in writing. The labials *p* and *w* take *m*, the dentals *d* and *t* and the palatals *d'* and *j* take *n*; the liquids *l*, *r*, and *y*, take *ng*, the gutturals *g* and *k* also *ng*, and the palatal *ch*, with the sibilant *ñ*, or sometimes *n*.

Javanese añâbrang, or ñâbrang, both signifying “to go across the water.”

But the simple radical alone is frequently used as a verb, without any prefix, and as such may be transitive or intransitive. Intransitives, either in this form or with the verbal prefix a, are made transitive by either of the three affixes ake, akân, or i; the first belonging to the popular language, the second to the ceremonial, and the last to either. When the affix i is applied to a radical, the nasal n is interposed, and when a radical ends in i, or in o, the first of these vowels is turned into e, and the last into o. Thus from the radical pad'ang, “clear,” comes the verb amad'angi, “to make clear;” from tiba, “to fall,” anibani, “to cause to fall;” from bâchik, “good,” in the popular language ambâchiki, “to make good” or “to mend;” from sæe, with the same meaning in the ceremonial language, sæeni, “to make good” or “to mend;” from mati, “to die,” mateni, “to cause to die” or “to kill.” The following are examples of the transitive verb, with the affixes ake and akân :—From kâbât, “quick,” angâbâtake, “to quicken or hasten;” from panjang, “long,” amanjangakân, “to lengthen;” from balik, “to return,” balikake, “to cause to return” or “to send back;” from awak, “the body or person,” angawakake, “to embody.” When, however, either of these affixes follows a radical ending in a vowel, the consonant k is, for euphony, interposed,—as from pratela, “clear, obvious;” amratekakân, “to explain or illustrate;” and from mirsa, “to see,” amirsa-kakân, “to observe or note.”

A passive form is given to the Javanese verb in three several ways. It is given, as in Malay, by the prefixed inseparable particle di, of which the synonymes in the ceremonial language are dipun and den. Thus, from the radicals gawe and damâl, “to make or do,” come digawe and dipundamâl, “to be made or done;” from kon and ken, “to order or command,” dikon and dipunken; from gâbug and gitik, “to strike,” digâbug and digitik, “to be struck;” from taleni, itself derived from tali, “a rope,” and tangsuli, derived from the ceremonial word for a rope, ditaleni and dipuntangsuli, “to be tied or bound;” from isin and wirang, “shame or affront,” diisin and dipunwirang, “to

be affronted." A passive form is also given to the verb, as in Malay, by the inseparable prefix *ka*, which belongs both to the popular and ceremonial language; as from *suduk* or *añuduk*, and *gochok* or *añgochok*, "to stab," *kasuduk* and *kagochuk*, "to be stabbed,"—the first belonging to the popular, and the last to the ceremonial language; from *chidra*, "a fraud or cheat," *kachidra*, "to be defrauded or cheated;" from *añarita*, itself derived from *charita*, "a narrative or tale," *kacharita*, "to be told or narrated;" from *pisah*, *pâgat*, and *pâdot*, "separate," *kapisah*, *kapâgat*, and *kapâdot*, "to be separated or divorced." When, with the passive in *ka*, the radical begins with a vowel, that of the particle is elided, and the initial of the radical is always *o*. Thus the radicals *obor* and *obong*, "to burn," give *kobor* and *kobong*, "to be burnt;" and *ujar* and *uchap*, "to say or speak," give *kojar* and *kochap*, "to be said or spoken." The third method of forming a passive consists in interposing, between the first letter of a radical and the rest of the word, the nasal *n*, preceded by the vowel *i*, making the syllable *in*. In this way are formed, for example, from *charita*, "a tale or narrative," *chinarita*, "to be told or narrated;" from *pundut*, "to take," *pinundut*, "to be taken;" from *sapa*, "who," *sinapa*, "to be inquired after;" from *rayah* or *angrayah*, "to plunder," *rinayah*, "to be plundered;" from *panggih*, "to find" or "to encounter," *pinanggil*, "to be found" or "to be encountered." In all these forms of a passive, the sense is the same; and with the exception of that which belongs to the ceremonial language, they may be used indifferently. None of them require, as is frequently the case with the Malay passives, a preposition. Thus, *wong dipateni wong*, is "a man killed by a man;" *wong wadon dipâgat bojone*, is "a woman divorced from her husband."

With the exception of the imperative, the Javanese moods are represented by auxiliaries or conjunctions. A potential is formed by the verbs *oleh* and *kâna* for the ordinary language, and *kenging*, *kantuk*, *pikantuk*, and *angsal* for the ceremonial. All these words signify "can" or "may." An optative is formed by the adverb *muga*,—in the ceremonial dialect, *mugi*. A conjunctive is formed by the conjunction *if*, which is *lamun*

for the ordinary, and *yen*, which may be used either for the ordinary or ceremonial dialect. The verb in its simplest form, and without any auxiliary, is the indicative, and it has not, as the Malay has, an interrogative form. The Javanese imperative affords, with the exception of the Javanese genitive, the only example that I am aware of in the Malayan languages of an inflexion. By affixing the vowel *a* to radicals ending in this vowel, or in a consonant, we have an imperative; as from *gawa*, "to bear or carry," *gawäa*, "bear or carry thou;" from *ana*, "to be," *anäa*, "be thou;" from *balang*, "to throw or pitch," *balanga*, "throw or pitch thou." When the terminal vowel of the radical is *e* or *i*, the consonant *y* is interposed between them and the vowel *a*, and when it is *o* or *u*, the interposed consonant is *w*; as from *gawe*, "to do," *gaweya*, "do thou;" from *ganti*, "to change," *gantiya*, "change thou;" from *buru*, "to pursue," *buruwa*, "pursue thou;" from *nganggo*, "to clothe, wear, or use," *nganggowa*, "clothe, wear, or use thou." Sometimes, however, the imperative, instead of terminating in *a*, takes instead the vowel *e*; as from *lungguh*, "to sit," *lunggühe*, "sit thou." Another form of the imperative terminates in the syllable *ân*; as from *kon*, or *akon*, "to order or command," *konân*, "order thou;" and from *undang*, "to call," *undangân*, "call thou."

Time, in the Javanese language, as in the Malay, is expressed by adverbs. A preterite, in the ordinary language, is expressed by the word *wus*, or a little more respectfully by *wis*, or *awis*; and in the ceremonial, by *sampun*; all of which mean, literally, "done," "already some time past," and also "enough." Future time is expressed by verbs which, for the ordinary language, are, *bakal* and *arâp*, and for the ceremonial, *ajâng*, *arsa*, and *bad'e*; all of which mean, literally, "to will or desire."

The manner of forming verbal or abstract nouns in Javanese is much like that in Malay. They are formed by the affix *an*, alone, or by this combined with the prefix *ka*, or by the prefix in *p*, or again by this combined with the affix *an*. The following are examples:—From *begal*, "a robber" or "to rob," *kabegalan*, "robbery;" from *bâchik*, "good," *kabâchikan*, "goodness or virtue;" from *eling* and *emut*, "to remember," *käelingan*

and *käemutan*, “remembrance;” from *rasa*, “to taste,” *kara-sään*, “taste or feeling;” from *duwur*, “high,” *panduwur*, “height;” from *amuk*, “to run a muck,” *pângamuk*, “a muck;” from *buri*, “behind,” *pâmburi*, “the rear;” from *arâp*, “before,” *pâmbarâp*, “the front,” and also “first-born child;” from *gawa*, “to bear or carry,” *pânggawa*, “a bearer or carrier,” and also the title of the principal Javanese ministers of State; from *machan*, “a tiger,” *pamachanan*, “a tiger-house” or “place for keeping tigers;” from *Sunda*, “the Sunda people,” *Pasundan*, “the country of the Sundas;” from *omah* and *griya*, “a house,” *pomahan* and *pagriyana*, “homestead or homestall;” from *tilâm*, “to sleep,” *patilâman*, “a sleeping-place;” from *manusa*, “a man,” *kamanusan*, “mankind” or “human nature.” When a radical ends with the vowel *i*, the *a* of the affix *an* is turned into *e*, and when in *u* into *o*; as from *bopati*, “a noble of the first order,” *bopaten* or *kabopaten*, “the class of nobles of the first order;” from *grami*, “trade,” *gramen*, “merchandise;” from *châlatu*, “to speak,” *châlaton*, “speech.” A nasal is sometimes interposed for euphony; as from *säe*, “good” in the ceremonial language, *säenan*, “goodness or virtue.” In Malay, the vowel which follows the prefix in *p* is always *â*, but in Javanese it is generally *a*, sometimes *â*, and occasionally *i*; as from *gawe*, “to do,” *pâgaweyan*, “employment;” from *bagi*, “to divide,” *pâmbagi*, “division, portion, or share;” from *tâpung*, “to join or unite,” *pitâpung*, “junction or union.” With the initial prefix *p*, also, there are commutations of other consonants with nasals, and the consonant is frequently placed before its vowel; as from *jurit*, “war,” *prajurit*, “a warrior or soldier;” from *kara*, “to do,” *prakara*, “an affair;” and from *tand'a*, “to mark” or “a mark,” *pratand'a*, “a token or sign.” Besides these modes of forming abstract nouns, there is another almost peculiar to the Javanese, for there are but very few examples of it in Malay. This consists in doubling the first syllable of the radical, which, however, if it terminate in the vowels *a* or *u*, these are turned into *â*; as from *bâkâl*, the name of a class of small officers, *bâbâkâl*, the class or order of such small officers; from *buru*, “to pursue or chase,” *buburon*, “beasts of the chase or game;” from *sata*, “a wild beast,”

sâsaton, "wild beasts collectively;" from sare, "to sleep," sâsarëan, "a sleeping place;" from râpen, "to sing," rârâpen, "singing, poetry, song;" from gawa, "to carry," gâgawayan, "a burden;" from reka, "to think," nârekan, "thought." All these different forms of abstract nouns have substantially the same import, and occasionally, indeed, two or more of them can be applied to the same radical. In these abstract nouns, the sense, in general, follows closely that of the word from which they are derived; but occasionally there is a very considerable departure from it, and the practice of the language alone determines the exact meaning.

The practice of reduplication is even more frequent in Javanese than in Malay. It expresses reciprocity, frequentativeness, extension, plurality, and intensity, although, sometimes, none of these qualities are found in its use. The following are some examples:—From tulung, "to assist," comes tulung-tinulun, "to assist mutually," literally, "to assist and be assisted;" from bâd'il, "to shoot or discharge a missile," bâd'il-binâd'il, "to shoot at one another," literally, "to shoot and be shot at;" from duga, kera, and uda, "to think or consider," duga-duga, kera-kera, and uda-uda, "to ponder, to meditate;" from surak, "to shout," surak-surak, "to shout on" or "go on shouting;" from long, "a fire-rocket," longlongan, "fire-works;" from riris, "small rain," riris-riris, "a continual drizzle;" from balik, "to return or go back," balik-balik, "to return again;" from bunga, "glad," bunga-bunga, "very glad;" from alit, "little," alit-alit, "very little;" from alon, "slowly," alon-alon, "very slowly, gently;" from ulu, "the head," ulu-ulu, "chieftains." Frequently, the reduplicated word is not traceable to its primitive, or appears itself to be a primitive; as etok-etok and api-api, "to feign;" ara-ara, "an open plain;" kochar-kachir, "scattered about;" rojok-rajek, "crushed to pieces;" long-linongan, "mutual slaughter."

As the ceremonial language of Java is the only one of its kind among the languages of the East, and consequently a subject of interest, I shall endeavour to render some account of it. It is called by the Javanese krama or basa, both words in this case, meaning the "polite," in contradistinction to the

Reduplica-
tion.

Ceremonial
language.

“vulgar tongue” which they name ngoko, “vulgar or vernacular.” The two first are evidently the Sanskrit words, krama, “order,” “progression,” and bhasha, “language.” The distinction in words between the two dialects does not extend throughout the whole language, but there is a considerable approach towards it, for it extends to all words in familiar use, nouns, verbs, adjectives, and pronouns, prepositions, auxiliaries, and in some cases even to the particles by which the verb is modified. In framing it, for it is most clearly a factitious language, the object seems to have been to avoid every word that had become, by frequent use, familiar; to adopt such as had not done so; to borrow from other languages, and, as if it were, to coin words for the purpose. Many of the words of the ceremonial language appear to be native and original,—some to be taken from the Malay or Sunda,—some from the Sanskrit, and a greater number still, to be adapted by changing the forms of words of the ordinary language. The polite or ceremonial language is that of the Court, or, more correctly, of courtiers, for the sovereign and members of his family address others in the vulgar tongue, while they themselves are addressed in the ceremonial. In epistolary writing the ceremonial dialect is always used, even by superiors to inferiors, unless the party addressed be of very inferior rank indeed. In books it is used indifferently with the ordinary language. All royal letters, edicts, and proclamations are in the vulgar tongue, that is, in the language of authority and command. The following are a few examples of words apparently native, and differing wholly in the vulgar and ceremonial languages :—

VULGAR.	CEREMONIAL.	ENGLISH.
Bañu.	Toya.	Water.
Kali.	Lopen.	A river.
Lânga.	Lisah.	Oil.
Wângi.	Dalu.	Night.
Machan.	Sima.	A tiger.
Wâdi.	Ajrih.	Fear.
Kowe.	Sampeyan.	Thou.
Dewe.	Piyanbak.	Self.
Urip.	Gâsang.	Living, alive.

VULGAR.	CEREMONIAL.	ENGLISH.
Larang.	Awis.	Scarce, forbidden.
Gawe.	Damâl.	To do.
Lunga.	Kesa.	To go.
Uwus, wus.	Sampun.	Past, done, was.
Duwur.	Ingil.	High, above.
Ngisor.	Ngandâp.	Low, below.
Jâroh.	Lâbât.	Within.
Ora.	Batân.	No, not.

The ceremonial language has borrowed a considerable number of words from the Malay, of which the following are examples :—

VULGAR.	CEREMONIAL.	ENGLISH.
Wâdi.	Pasir.	Sand.
Jariji.	Jari.	Finger.
Gâtah.	Rah (from durah).	Blood.
Blahâg.	Papan.	A plank, a board.
Gâdang.	Pisang.	A banana.
Lara.	Sakit.	Sick.
Lâgi.	Manis.	Sweet.
Dawa.	Panjang.	Long.
Bâlâr.	Nakal.	Mischievous.
Tandur.	Tanâm.	To bury, or to plant.
Chokot.	Gigit.	To bite.
Damu.	Tiyup.	To blow.
Nginap.	Tutup.	To shut, to close.
Parid.	Surud.	To ebb.
Eling.	Engât.	To remember.
Junjung.	Angkat.	To lift.

On the other hand, there are examples, although not so many, in which the Malay words belong to the vulgar tongue, as in the following instances :—

VULGAR.	CEREMONIAL.	ENGLISH.
Malâm.	Dalu.	Night.
Pulu.	Nuswa.	An island.
Umah (rumah).	Griya.	A house.
Udan (ujan).	Jawah.	Rain.
Pait.	Gâtar.	Bitter.
Tuwah.	Sâpuh.	Old.
Balik.	Wangsul.	To return.

Many Sanskrit words are found in the ceremonial language, of which the following are a few examples :—

VULGAR.	CEREMONIAL.	ENGLISH.
Tangan.	Asta.	The hand.
Langit.	Akasa.	The sky.
Sârânenge.	Surya.	The sun.
Râmbulan.	Sasi, chandra.	The moon.
Watu.	Sela.	A stone.
Wângi.	Latri, ratri.	Night.
Dalan.	Mârgi.	A road.
Kâbo.	Maheśa.	A buffalo.
Tanak.	Siti.	Land.
Prawan.	Kâñña.	A virgin.
Puluh.	Dasa.	Ten.
Ngimpi.	Supâna.	To dream.
Proksa.	Niti.	To inquire, to know.

If, however, a Sanskrit word should have become familiar, it is rejected for another from the same language, or for a native one. Thus jagat, the “world,” belongs to the vulgar tongue, but buwana, to the ceremonial; manusa, “man,” to the vulgar, and jalma, to the ceremonial; and the Sanskrit desa, “a village,” is rejected for the native, or perhaps Malay word, d’usun.

But besides synonymes, distinct in form, the ceremonial language has other resources of wider application. It converts a word of the ordinary language to its own purpose,—by the permutation of vowels and consonants, sometimes by a combination of both these means, and sometimes by substituting a syllable terminating in a consonant, when the word in the vulgar language ends in a vowel. The following are examples when the sole or principal change is in the consonant :—

VULGAR.	CEREMONIAL.	ENGLISH.
Sawah.	Sabin.	Irrigated land.
Karaton.	Kadaton.	A palace.
Bâning.	Wâning.	Limpid.
Sendeyan.	Lendeyan.	Reclining.
Awor.	Amor.	To mix.
Banting.	Wanting.	To dash, to clash.
Châchâp.	Sâsâp.	To suck.
Kaya.	Kadi.	Like, as.
Jaba.	Jawi.	Without.

The most frequent, however, of the methods by which words of the common language are converted into the ceremonial, is

the permutation of vowels, usually of the final vowel of a word, and sometimes of the medial, but never of the initial. For this purpose the low or broad vowels are exchanged for the high or sharp ones, in this order, u, o, a, â, e, i. The vowel u in this case belongs to the vulgar tongue, and then we have a scale of ascending respect according to the quality of the person addressed, ending in i as a climax. The verb to sit is an example, for it may be used in four different forms, lunguh, lungah, lêngah, and linggi. The following are examples :—

VULGAR.	CEREMONIAL.	ENGLISH.
Swarga.	Swargi.	Heaven.
Puja.	Puji.	Worship, praise.
Agama.	Agami.	Religion.
Pura.	Puri.	City, palace.
Nagara.	Nayari.	City, country.
Rawa.	Rawi.	A marsh.
Mula.	Mila.	Source, cause.
Kut'a.	Kit'a.	Fortress.
Gon.	Gen.	Place.
Jajar.	Jejer.	Row, rank.
Muruh.	Mâsah.	Enemy.
Rambagan.	Rambagan.	Discourse.
Krama.	Krami.	The ceremonial language.
Murah.	Mirah.	Cheap, liberal.
Kuru.	Kâra.	Lean, emaciated.
Tampa.	Tampi.	To receive.
Nganggo.	Nganggi.	To clothe, to wear, to use.
Luput.	Lâpat.	To err.
D'okok.	D'ekek.	To lay, to place.
Rubuh.	Râbah.	To fall down.
Kurang.	Kirang.	Less.
Amung.	Aming.	Only.
Dud'u, d'urung.	D'ed'e, d'ereng.	Not yet.
Tâbah.	Tâbeh.	Far, distant.

When a word of the vulgar tongue ends in a slender vowel, or that otherwise, it will not readily yield to this kind of formation, another expedient is had recourse to. This consists in substituting for it a syllable ending in consonants which are always the nasal n and ng, the liquids l and r, or the sibilant, a consonant being also interposed for euphony between two

vowels, and occasionally, one consonant being substituted for another for the same object. The following are examples :—

VULGAR.	CEREMONIAL.	ENGLISH.
Mârîcha.	Mariyos.	Pepper.
Supata.	Sâpatos.	A curse, an oath.
Pânjalîn.	Panjatôs.	A rattan.
Aji.	Aôs.	Price, value.
Carita.	Chariyos.	Tale, narrative.
Pajâg.	Pâos.	Rent, revenue.
Rasa.	Râos.	Quicksilver.
Rasa.	Râos.	Taste, feeling.
Bras.	Wos.	Rice husked.
Sâga.	Sâkul.	Cooked rice.
Wâdi.	Wâdos.	Fear.
Karana.	Karantân.	Cause, because.
Sâgara.	Sâgantân.	The sea.
Sore.	Sontân.	Evening.
Apura.	Apuntân.	Pardon.
Muwara.	Miyantân.	Embouchure of a river.
Palabuan.	Pâlabantân.	Anchorage, harbour.
Dina.	Dintân.	Day.
Gapura.	Gapuntân.	Door, gate.
Prîyayi.	Priyantân.	A chieftain.
Pitaya.	Pitajâng.	Belief, reliance.
Lâbu.	Lâbât.	Deep.
Ambu.	Ambât.	Smell, odour.
Kândali.	Kândangsul.	A bridle.
Ganti.	Gantos.	Change, shift.
Prakara.	Prakawis.	Affair, matter.
Wâluku.	Wâlajar.	A plough.
Gampang.	Gampil.	Easy, facile.
Abang.	Abrit.	Red.
Putih.	Pâtah.	White.
Dadi.	Dados.	To become, to wax.
Ganteni.	Gantosi.	To change.
Nganti.	Ngantos.	To wait, to stay.
Macha.	Mâos.	To chant, to read.
Angrasa.	Anrâos.	To feel, to taste.
Arti.	Artos.	To understand.
Wilang.	Wilis.	To count, to reckon.
Dandani.	Dandosî.	To prepare, to get ready.
Kira.	Kintân.	To think, to suppose.
Ana.	Antân.	To be.
Ngajari.	Ngâiosî.	To reverence.
Mâlayu.	Mâlajâng.	To run away.
Guyu.	Gujân.	To laugh.

VULGAR.	CEREMONIAL.	ENGLISH.
Kâna.	Kenging.	To can, to be able.
Nangung.	Nanggâl.	To support.
Buwang.	Buchal.	To throw away.
Wâtara.	Wâtawis.	To suppose.
Sapa.	Sintân.	Who ?
Pira.	Pintân.	How many, or how much.
Antara.	Antawis.	Between, among.
Kaya.	Kados.	Like, as.
Nuli.	Nuntân.	When, immediately after.

Sometimes the word in the polite dialect is an epithet, and sometimes a translation, true or fanciful, of that in the vulgar language. Thus the sugar-cane, in the vulgar tongue, is tâbu, and in the ceremonial, rosan, which means the thing with joints, or "the cane." Tobacco, in the common language, is tâmbaku, but in the ceremonial, sata, "the cock." Bebek, in the common language, is the domestic duck, but in the ceremonial, kambangan, which means "the object that floats on the water." The areka palm, in the vulgar tongue, is jambe, but in the polite, wohan, "the fruit." Bawi and cheleng, are the hog, in the vulgar, but in the polite dialect, chamângan, and andâpan, which mean "respectively," "the black object," and "the low object." Untu, is a tooth in a common mouth, but in the mouth of a king it is waja, "steel." Mâripat, is an ordinary eye, but the eye of a king, when spoken of, is socha, or "a gem." The province of Bañumas, means "golden water," and is literally translated into the ceremonial language, Toyajâne. The island of Bally is, in the vulgar tongue, Bali, and from the resemblance in sound to the word balik, "to return," "back," "again," it is like it translated, Wangsul. It happens, sometimes, that even the resemblance in sound of part of a word only will suffice. So kuwali, an "iron caldron," and kândali, "a bridle," are made in the ceremonial language, kuwangsul and kândangsul.

For words of frequent recurrence there are often several synonymes in the ceremonial language, of which the following are some examples :—

VULGAR.	CEREMONIAL.	ENGLISH.
Wichara.	Wināos, michantân.	Discourse.
Warta.	Warti, wartos.	News.
Pârchaya.	Pârchados, pârtados, pitajâng.	Trust, reliance.
Ati.	Nala, manah, galih.	The heart.
Parentah.	Dawuh, dawah, timbalan.	An order or command.
Sâmbah.	Wot-sari, wot-sâkar, wot-santun.	An obeisance.
Sârângân.	Duka, bânda.	Anger, passion.
Mâripat.	Netra, mâriyos, socha.	The eye.
Dawa.	Panjang, piôs.	Long.
Lara.	Sakit, gârah.	Sick.
Turu.	Tilam, kilam, sare.	To sleep.
Mangan.	Nâd'a, d'âar.	To eat.
Mâlayu.	Mâlajâng, mâlajar.	To flee, to run away.
Siji.	Satunggal, satunggil.	One.
Mângkona.	Mângkatân, mângketân.	Thus.
Kurang.	Kirang, kawis.	Less.
Lama.	Lami, lawas, lambât.	Long ago.

Some of the pronouns are formed in a different manner from other words, by prefixing the inseparable particle *pun* : as from *apa*, *punapa*, “what;” from *iki* and *iku*, *puniki* and *puniku*, “this and that;” and from *ândi*, “where, who, or which,” *pundi*, abbreviated from *punândi*, “where, who, or which.”

Names of places or people are formed in the same way as ordinary words. The names of persons are not altered, except in the case of persons of fame in history or romance, as in the instance of *Watugunung*, an ancient Javanese king, whose name in the ceremonial language is *Selaprawata*, composed of two Sanskrit words equivalent to the two native ones in his ordinary appellation, and meaning “rock of the mountain.” The following are examples of the names of places :—

VULGAR.	CEREMONIAL.	ENGLISH.
Jawa.	Jawi.	Java, Javanese.
		Name of a province of Java
Rawa.	Rawi.	(the lake).
Mataram.	Matawun, Mâtawis.	Ditto.
Pranaraga.	Pranaragi.	Ditto.
Sarabaya.	Surapringa, Surabangi.	Ditto.
Gârsik.	Grage.	Ditto.
Jipang.	Majaranu.	Ditto.
Pati.	Santânan.	Ditto.
Pasuruhan.	Pasâdahan.	Ditto.

VULGAR.	CEREMONIAL.	ENGLISH.
Tâgal.	Tâgil.	Name of a province in Java.
Sămarang.	Sămamis.	Ditto.
Madura.	Maduntân.	The island of Madura.
Bali.	Wansul.	The island of Bali.
China.	Chintân.	China, Chinese.
Majapăit.	Majapăos.	The ancient city of Majapahit.
Sala.	Surakarta.	The city of Solo, in Java.
Mălayu.	Mălajâng, mălajar.	Malay.

There is, of course, no record of the time or the manner in which this singular language was introduced among, or framed by, the Javanese, but we may be tolerably sure that, with respect to the latter, it was gradual, and that in its present form it is the accumulation of many ages. It contains many Sanskrit words, and, therefore, it may be inferred that it received, at least, a large increase after the introduction of Hinduism. It contains even a few Arabic words, and, therefore, it may be inferred, also, that it went on increasing, even since the introduction of the Mahomedan religion. The existence of such a language implies, unquestionably, an ancient and a considerable civilization, as well as a thorough despotism. With respect to the inventors it may be safely conjectured that they were courtiers, very ambitious of civility and flattery.

There exists in Java, as in Northern and Southern India, in Ceylon, in Birma, and Siam, an ancient recondite language, but it is not, as in those countries, any longer the language of law and religion, but a mere dead tongue. This language goes under the name of Kawi, a word which means "narrative," or "tale," and is not the specific name of any national tongue. Most probably it is a corruption of the Sanskrit *kavya*, "a narration." In Java there are found many ancient inscriptions, both on brass and stone, the great majority of which, on examination, are found to consist of various ancient modifications of the present written character. The consonants and vowel marks are essentially the same, in number, power, and form. They are only ruder in shape and less connected with one another. The ancient character is, at present, never used in Java, nor even in Bali, where the Kawi is still the

Ancient
language.

language of law and religion. Neither is the modern character ever found on any ancient inscription. Such, too, is the case in Birma, with respect to the Pali or ancient character of the Buddhist nations. All inscriptions, even the most recent, are there written in Pali, and never in the modern character, even when the language is the ordinary Birmese. It is the character in which alone religious works are written, and such was probably the case with the Javanese with their ancient character, before they changed their religion. All this leads to the supposition that the ancient character of Java was, in the time of Hinduism, confined to religious purposes, for all the inscriptions in it have more or less of a mythological character. The modern character, then, may be of great antiquity, although there be no positive evidence of it. It is certain, however, that it is written in Palembang and Bali, exactly as it is in Java, after a separation from this last, its parent country, of near four centuries.

Some writers have supposed the Kawi to be a foreign tongue, introduced into Java at some unknown epoch, but there is no ground for this notion, as its general accordance with the ordinary language plainly shows. Independent of its being the language of inscriptions, it is, also, that of the most remarkable literary productions of the Javanese, among which, the most celebrated, is the *Bratayuda*, or "war of the descendants of Barat," a kind of abstract of the Hindu *Mahabarat*. I have carefully gone over the portion of this poem given by Sir Stamford Raffles in his "*History of Java*," and which was furnished to him, with a translation in modern Javanese, by Natakusuma, Prince of Samanap, in Madura, one of the few Javanese who made any pretence of understanding the ancient character and language. I knew this amiable chief, and have gone over portions of this poem and some ancient inscriptions with him. In the text of the *Bratayuda* we have the name of the author and a date, an unique instance of authenticity in the literature of the Archipelago. The name of the author is Ampusâdah, abbreviated Pusâdah, but unluckily the date is not in figures, or numerals, or writing, but in the mystic words representing numerals, in which dates are most

usually stated. These admit of various interpretations. In fact they are meant as puzzles, and are often very successful ones. Some of Sir Stamford's interpreters gave him the year of Saka or Salivana, 1097, and others 708. Mine gave 1117, and I adopt it as the most probable, only because it is the most recent. It corresponds with 1195 of our time, and the year in which Cœur de Lion was besieging Acre and combating the Saracens under Saladin.

My own conjecture respecting the poem of the Bratayuda is, that it is a modernised version of a more ancient poem. The author tells us that he lived at the Court of Jayabaya, who reigned at Däa in the province of Kadiri, and that he composed his work at the desire of the king, who greatly admired the character of Salya, the leader of the Kurawa. If this was the case, it must be inferred that the author wrote in a language intelligible to the party for whose perusal the work was intended, or in other words, in the vernacular written language of the time. I have carefully examined seventy-five stanzas of the Bratayuda, and find them to contain 2087 words,—excluding proper names which are all Sanskrit. Of these, 1653 belong to the present written language, and 434 are obsolete. As far as this trial goes, then, near 80 parts in 100, or four-fifths of the Kawi is modern Javanese. We find in the Kawi a genitive, or possessive case, as in Javanese, while its auxiliaries, its inseparable particles used in the formation of transitive, intransitive, and passive verbs, are generally the same as in the modern tongue. In the Bratayuda, I find the names of plants, of animals, of metals, of the winds, and of the seasons, to be the same as in Javanese, and to be usually native, and not foreign words.

In the Kawi of the Bratayuda, as might fairly be expected in a poem drawn from a Sanskrit original, and on a Hindu subject, there is a much larger proportion of Sanskrit words than in modern Javanese. I submitted to my friend, Mr. Horace Wilson, fifteen lines of the Bratayuda, containing, excluding repetitions, 116 words: of these 46 were Sanskrit, making the proportion of this last nearly 40 in 100, which far exceeds that in the modern language. With the exception of three words all of them were nouns.

In the Kawi of the Bratayuda, Malay words are found, as in the modern Javanese, but the proportion is much smaller. Out of the 2087 words, already mentioned, I could find no more than 80. These are the same as are found in modern Javanese, although there are a few which have become obsolete in the latter, as takut, "fear;" chahya, "light;" and alun, "a wave or billow." Others in the Kawi come nearer to the Malay form than in the modern language; as dan, "and," which, in modern Javanese, is lan; juga, "also," which is uga; and d'ad'a, "the breast," which is jaja.

The Kawi abounds more in consonants than the modern language. Thus nusa, an "island," in modern Javanese, is nuswa, or nusya; in Kawi, d'ad'i, "to become," is d'ad'ya; kâdaton, "a palace," is kadatyan; raden, "a particular title," is radyan; manusa, "man," is manuswa, or manusya; and aja, "do not," is ayuwa.

It should be observed that many words found in the Kawi are sufficiently known to Javanese scholars, although rarely used in modern composition. Among these may be reckoned some personal pronouns, and some particles. Kawi, moreover, is written in Sanskrit metres and blank verse, but modern Javanese in a peculiar rhyming measure of its own. When, therefore, it is considered that the Kawi is no longer the language of law or religion, but merely a dead language, it is not difficult to understand how it comes to be so little understood, while, in decyphering inscriptions, the difficulty is enhanced by an obsolete character. According to the date which I have preferred, the author of the Bratayuda wrote two hundred years before Chaucer. Had then Chaucer treated of Anglo-Saxon story and northern mythology, and especially had he written in some 'old form of black letter, he would, unquestionably, have puzzled even English *literati*, with all their ingenuity and perseverance. But the poem of Pusâdah is more remote from the present race of Javanese, in time and subject, than Chaucer is from us.

But the most satisfactory proof that Kawi is only an antiquated Javanese is, that whole passages, now and then, occur

easily intelligible to ordinary scholars. I shall give two short ones from the *Bratayuda* as examples:—

Sang Krisna mantuki, ngiringira sang sumantri,
Prapat ing griya, ngusapi janira sang sumantri.

“Krisna returned, followed by his chief councillor; and arriving at her dwelling, he wiped the feet of *Pandupatni*” (the mother of the *Pandus*).

Na wuwusira, su Dewi Kunti, Krisna soho tangis
Sang Inujaran irujar, tan saba nrapa mahisi,
Sakarâpa batara, manggih ngwang wakasannika
Lingngira târ umantuk rinwang sang Warawidura.

“Such were the words of her, the exalted *Dewikunti*, and *Krisna* wept. He said, ‘Grieve not, oh princess! I am the means through which the pleasure of the gods shall be carried into effect.’ Thus saying, he bent his way to the palace of *Warawidura*.”

The principal foreign languages intermixed with Javanese are Sanskrit, *Tâlu*gu, and Arabic. Having already described the manner in which the last of these came to be introduced into the languages of the Archipelago, I have only to make some observations on the two first. Sanskrit is found in Javanese in a much larger proportion than in any other language of the Archipelago, and to judge by this fact and the numerous relics of Hinduism which are still found in Java, this island must have been the chief seat of the Hindu religion in the Archipelago, and probably the chief point from which it was disseminated over the rest of the islands.

From the comparative purity in which Sanskrit is found in Javanese, we must conclude that it was received at once from the parent stock, and not through a secondary channel, as Latin into English, or Sanskrit itself into the languages of the Buddhist nations, or Arabic, through Persian, into the languages of Hindustan. Perhaps the most analogous case is the Latin found in the Welsh and Irish languages, although the Sanskrit is in greater amount, and more active in form in Javanese, than Latin in these tongues. This fact might lead, at first sight, to the supposition that the Sanskrit language was introduced by a people of whom it was the vernacular language, but for such an opinion there is assuredly no foundation. In

the nearest parts of the continent of India to the Archipelago, and with which alone an intercourse with it is known to have existed, the Sanskrit is itself a foreign tongue, not to say that there is no record of a people of whom it was the vernacular language.

When it is said that the Sanskrit in Javanese exists in considerable purity, the assertion must be taken with some latitude. The phonetic characters of the Sanskrit and Javanese are so different, and the Javanese alphabet so imperfect, in comparison with that in which Sanskrit is usually written, that some errors from these sources were inevitable. The result is, that we find permutations both of vowels and consonants, and sometimes mutilations of words, although the last very seldom. The following are a few examples:—For *bhumi* and *bhuwana*, “the earth,” we have *bumi* and *buwana*; for *jalanidhri*, “the sea,” *jalanidri*; for *megha*, “a cloud,” *mega*; for *ghrana*, “the nose,” *grana*; for *varsha*, “rain,” *warsa*; for *agni*, “fire,” *gâni*; for *stri*, “a woman,” *estri*; for *siras*, “the head,” *sira* and *sirsa*; for *gud'a*, “sugar,” *gula*; for *karpura*, “camphor,” *kapur*; for *tamra*, or *tamraka*, “copper,” *tambaga*; for *karpasa*, “cotton,” *kapas*; for *tapas*, “ascetic devotion,” *tapa*; for *hara*, “defeat,” *alah*.

Besides these orthographic errors, there are some also in sense:—*Pratala*, in Sanskrit, is “lower surface,” but in Javanese, “the earth:” *warttika*, in Sanskrit, “place of excellence,” is in Javanese, “the earth:” the two words *vana* and *adri* mean “forest” and “mountain” in Sanskrit, but in Javanese are made one word, meaning “forest” only; the two words *jala* and *nidhi* mean, in Sanskrit, “rain” and “abundance,” and are written as one word in Javanese, *jalanidi*, meaning “rain;” *tirta*, “holy place where waters join,” is in Javanese, “water;” *andaka*, “the blind,” in Sanskrit, is in Javanese, “the ox,” an epithet for it, however, also in the first; *gandeva*, “the bow of Arjuna,” is in Javanese, “any bow.” There are, however, examples of more serious mistakes:—*Yuvat*, “a perpetual youth,” is in Javanese, “a god or deity,” in the form of *juwata*; *avatara*, “a descent,” in Sanskrit, is in Javanese, “a great deity;” *sastra*, “any branch of knowledge,” in Sanskrit, is in Javanese, “a

letter of the alphabet ;” *masa*, “a month,” in Sanskrit, is “time,” in Javanese ; *sankala*, “computation,” is in Javanese, “the era of Salivana ;” *krama* is “order” in Sanskrit, and in Javanese, the name of the ceremonial language, and also “marriage ;” *bhasm*, “ashes,” in Sanskrit, is *bâsmi*, “to consume by fire,” in Javanese. Upon the whole, however, the sense is in general correctly rendered, and in the orthography we have no such wide departures from the original as we find, for example, in the languages of the South of Europe derived from the Latin. There are no examples of such violent permutations of letters or divisions as convert *folium*, “a leaf,” into *foglia*, in Italian, *feuille*, in French, and *hojo*, in Spanish ; *ferrum*, “iron,” into *ferro*, *fer*, and *hierro* ; *filius*, “a son,” into *figlio*, *fil*, and *hijo* ; or *lac*, “milk,” into *latta*, *lait*, and *leche*. This would seem to show that the adopted Sanskrit words were committed at once to writing from one written language to another, and not from one oral language to another ; and no doubt this was the case, for the Sanskrit came originally through the Hindu priesthood.

Proper names, as well as ordinary words, have been introduced into the Javanese from the Sanskrit. These are often compounded of two Sanskrit words, or of a Sanskrit and a native one, and consist of the names of mythological personages, the names of men, of titles, and names of places. I shall give a few examples. Such proper names abound in Java, but are also found in other parts of the western, but not the eastern, portion of the Archipelago. To the names of mythological personages it is not necessary to allude, as they embrace nearly all that are contained in the poems of the *Mahabarat* and *Ramayana*. For the names, or rather, titles of persons, we have such as *Trunajaya*, “the youth of victory,” and *Singanagara*, “the lion of the kingdom.” When one of the words of a compound is native, it is frequently taken from the *Kawi*, as *Mangkubumi*, “cherisher of the earth,” in which the first member of the compound is *Kawi*, and the last Sanskrit. In the title *Chakraningrat*, the first word of the compound is the Sanskrit for a “discus or wheel,” and the last is *Kawi*, “the world.” The practice of using these names or titles is in full force at the present day in Java.

The names of places are of more interest to the antiquary. The name of the island of Madura is from Madhura, the present Muttura of Upper Hindustan, so celebrated as a place of pilgrimage. Ayugya, the name of the capital of one of the native princes of Java, is a corruption of Ayudhya, the name of the kingdom of the demigod Rama. This is the word which we write Oude. Indrakila is the name of an ancient kingdom of Java, and means "the bolt of Indra." Indramaya, the name of a place on the northern coast of Java, and in the country of the Sundas, means "the illusion of Indra." Indrapura, a place on the western coast of Sumatra, signifies "the city of Indra." Talaga is the name of a district of Java in the country of the Sundas, and is a corruption of the Sanskrit taraga, "a pond," which it takes from a lake within it. Janggala, the name of an ancient kingdom of Java in the country of the Sundas, means "a thicket." Pranaraga, the name of a fine province in the eastern part of Java abounding in Hindu remains, and at the capital of which the poem of the Bratayuda was composed, means "the desire of life." Jayaraga, a district also in the eastern part of Java, is composed of two words meaning "victory" and "desire." Wirasaba, another district in the same part of that island, signifies in Sanskrit, "hall of heroes." Chandisewu is the name of a group of numerous Hindu temples in the central parts of Java. The last part of the word is "thousand," in Javanese, and the first in Sanskrit, a name of the consort of Siva, of whom there is an image in the principal temple. Singapura, the modern British settlement of Singapore, is composed of two Sanskrit words, "lion" and "city." Sukadana, in Borneo, a place once occupied by the Javanese, means in Sanskrit, "parrots' gift;" and Indragiri, on the eastern coast of Sumatra, signifies in Sanskrit, "the mountain of Indra." Sanskrit names of places continue to be given by the present Javanese. Thus Kartasura, a native capital, founded in the seventeenth century, means "the work of gods or heroes." It was abandoned for the present capital of the Susunan of Java, founded only in 1712, and called Surakarta, being the same words reversed. Ayugya, already mentioned, was founded as late as 1756.

Several of the highest mountains in Java have Sanskrit names,

as Sumeru, the Hindu Olympus; Prawata, "the mountain;" Sundaru, "the beautiful;" Arjuna, "the mountain of Arjuna;" and Brahama, "the mountain of Brahma," or "of fire," for it has an active volcano. Neither the Javanese, or any other nation of the Archipelago, have names for the larger islands, unless such as are derived from their principal inhabitants. Sumatra may be, however, an exception, and Sanskrit. Barbosa, whose narrative is dated in 1516, and who visited the island some years earlier, describes it with surprising correctness under this name just as we now write it, and it must be presumed that he received it from Arabian, Persian, or Indian merchants, for the word is hardly known to the natives of the country, and he informs us himself that the ancients called it Taprobana.*

Some European scholars have attached much importance to the names of places, as affording evidence of conquest and possession by distant nations, but certainly they are of little value for such a purpose, so far as Sanskrit is concerned, in the islands of the Archipelago, where priests could impose them, as well as conquerors, and where the natives of the country could do so as well as either of them,—which, indeed, the latter have actually done, almost in our own times.

The time and manner in which the Hindu religion, and its inseparable attendant, the Sanskrit language, were introduced into the Archipelago, is a matter of, at least, great curiosity. The monsoons, there can be no doubt, had a large share in bringing about this revolution. Aided by these, the timid Hindus could early accomplish voyages which were impracticable, even in the Mediterranean and Euxine, to their more intrepid and adventurous cotemporaries of Greece and Italy. We may be even tolerably sure, that, had monsoons, instead of westerly winds, prevailed in the Atlantic, America must have been discovered long before the time of Columbus. The trade which the Hindus would be enabled to carry on under their auspices, would lead, in time, to partial settlement, and of course to an acquaintance with the manners and languages of the country; finally, to conversion to Hindu-

Introduc-
of Hindu-
ism.

* Libro di Odoardo Barbosa. Ramusio, vol. 1

ism, and this to the introduction of the language and literature of the Hindus. The Hindus who effected all this, I have no doubt, were the people of the Coromandel Coast, and among these the most active, intelligent, and enterprising nation, the Tâlugus, called by the Javanese and Malays, Kling, and well known to Europeans under the names of Gentoos and Chuliahs. These are the only people of Hindustan who now carry on, or are known at any time to have carried on, a regular trade with the Eastern Islands. Barbosa described Malacca before its conquest by Albuquerque in 1511.* This intelligent and authentic traveller says, "There are here many great merchants, Moors as well as Gentile strangers, but chiefly of the Chetis, who are of the Coromandel Coast, and have large ships which they call giunchi;" and he afterwards adds: "The merchants of the Coromandel Coast, called Chetis, who dwell among them (the Malays), are for the most part corpulent, and go naked from the waist upwards." The name given here as Chetis, there can be little doubt, is a misprint for Kling, or Chleng, as a Portuguese or Italian would write it. This is certainly the name that would be given to Barbosa on the spot, and the conjecture is strengthened by the use, along with it, of the Malay word jung, our English junk, corrupted giunchi. The trade alluded to by Barbosa has been carried on for the period of near three centuries and a half, which have elapsed since he wrote, and most probably had gone on for many ages before. It was, in fact, the second stage of the tedious transit which brought the clove and nutmeg to Rome, the first being the home trade of the Malays and Javanese, which brought them from the eastern to the western parts of the Archipelago.

Neither the Javanese, the Malays, or the Tâlugus have any record of the time or manner in which this intercourse commenced, and mere circumstantial evidence, therefore, is all that is available to us on the subject. The Javanese, along with the Malays, were, when Europeans first visited the Archipelago, found conducting what may be called its internal carrying trade. They collected and conveyed the native products of

* Libro di Odoardo Barbosa. Ramusio, vol. i., p. 318.

the Archipelago to the emporia of the west, where they bartered them with the traders of Western Asia, for the manufactures and produce of the latter, without themselves ever going beyond the limits of their own seas. Barbosa enumerates the commodities which were, at the time of his visit, brought to Malacca, then one of the principal emporia. They were camphor, aloes-wood, white sandal wood, benzoin or frankincense, black pepper, cubeb pepper, the clove and the nutmeg with its mace, honey, bees-wax, gold, tin, and slaves. He adds, that the native vessels went as far as the Moluccas and Timur in quest of these articles, and that in their outward and homeward voyage they touched at various intermediate islands for trade. Such, then, was the state of the internal trade of the Archipelago, before it was disturbed by European interference, and such, in character, it had probably been for many ages. It is remarkable that several of the native products of the Archipelago are known even to the natives themselves either chiefly or entirely by Sanskrit names: as for camphor, "kapur," a corruption of "karpura;" for aloes, "gäaru," a corruption of "aguru;" for the nutmeg, "pala," for jatipahla; and for the clove in Javanese "gomeda," for gomedha, literally "cow's marrow;" for black pepper, "maricha." This would seem to prove that it was the trade of the Hindus that gave importance to these commodities, which, it may be added, are none of them held in much repute by the inhabitants of the countries that produce them.

In the Javanese chronologies, never very reliable, and in the early part wholly fabulous, the introduction of Hinduism is referred to a king called "Aji Saka." These two words are Sanskrit, the first meaning king, and the last the era of Salivana, which is that which prevails in the south of Continental India. In fixing the commencement of this era, there is a discrepancy of one year between the Tamil and the Tälugu reckoning, the first making it seventy-eight years after Christ and the last seventy-nine. It is the latter which prevails in the island of Bali, and even in Java, allowing for the error which has taken place since the year 1478 through the adoption of lunar for solar time. This fact, the only

palpable one that can be adduced, would seem to determine the Hindu intercourse of the Archipelago to the Tâlugus. It leaves the commencement of the intercourse undetermined, and all that can be inferred from it, as to time, is that the Hindus carried on an intercourse with the Archipelago, after their adoption of the era of Salivana.

In order, therefore, to be able to form even a reasonable conjecture respecting the commencement of the intercourse between the Hindus and the Archipelago, we must have recourse to circumstantial evidence. Among the commodities which the Javanese and Malays brought to the emporia of the western part of the Archipelago to barter with the foreign traders, the only two not liable to be confounded with the similar products of other parts of the East are the clove and the nutmeg. These, it is known, are not enumerated in the minute list of merchandise given in the *Periplus* of the Erythræan sea, thought to have been written in the sixty-third year of Christ, nor are they mentioned by Pliny, who wrote about the same time. Down, therefore, to the first century after Christ, the clove and nutmeg were unknown in Europe, and probably even in Hindustan. Little more than a hundred years later they are enumerated in the *Digest of the Roman Laws*. At this time, therefore, the Hindus, who formed the second link of the chain of communication, must have carried on an intercourse with the Archipelago, so that we can carry it back for a period of more than seventeen centuries. But it may have existed long prior to this; for, besides the clove and nutmeg, the Archipelago produces several other commodities in demand in the markets of Hindustan, as sandal and aloes wood, frankincense, camphor, cubeb pepper, ivory, gold, and tin, the last an article in extensive use with the Hindus, and which they could hardly have obtained from any other quarter than the Archipelago.

It may be objected to the hypothesis of the Tâlugus being the people who introduced the Hindu religion and its language into the Archipelago, that if such had been the case, Sanskrit would have found its way into the Javanese and other native languages, along with the idiom of the Tâlugus, and not in the state of comparative purity in which we find it. But if it had

come along, and intermixed with that language, such intermixture would have implied either conquest by the Tâlugus, or an extensive settlement of that people in some form or another; and of this there is not a trace. It is not true, however, that no Tâlugu words are to be found in the Javanese and Malay, for there is a considerable number coextensive with the influence exercised by this people,—some pure Tâlugu, and others which are Sanskrit, that bear evidence of having passed through that language.

The Hindu religion and Sanskrit language were, in all probability, earliest introduced in the western part of Sumatra, the nearest part of the Archipelago to the continent of India. Java, however, became eventually the favourite abode of Hinduism, and its language the chief recipient of Sanskrit. Through the Javanese and Malays, Sanskrit appears to have been disseminated over the rest of the Archipelago, and even to the Philippine Islands. This is to be inferred,—from the greater number of Sanskrit words in Javanese and Malay, especially in the first of these, than in the other cultivated languages,—from their existing in greater purity in the Javanese and Malay, and from the errors of these two languages, both as to sense and orthography, having been copied by all the other tongues. An approximation to the proportions of Sanskrit existing in some of the principal languages will show that the amount constantly diminishes as we recede from Java and Sumatra, until all vestiges of it disappear in the dialects of Polynesia. In the ordinary written language of Java, the proportion is about 110 in 1000; in Malay 50; in the Sunda of Java 40; in the Bugis, the principal language of Celebes, 17; and in the Tagala, one of the principal languages of the Philippines, about one and a half. In the languages of Polynesia there are none at all. To prove the superior purity of the Sanskrit in Javanese and Malay, and the adoption of the errors of these by the other languages, I shall adduce a few examples:—Kut'a is "a wall," or "a house," in Sanskrit, but in the Javanese, Malay, and every other language, including the Tagala and Bisaya of the Philippines, it means a "fortress." Sutra in Sanskrit is "a thread," but in Javanese, Malay, and in all the other languages of the Archipelago in

which the word is found, it means "silk." Avatara in Sanskrit is "a descent," or "coming down," but in all the languages of the Archipelago it signifies "a principal god," or "deity." In Sanskrit laksa is "a hundred thousand," and in all the languages of the Archipelago it means "ten thousand." Tapas in Sanskrit, and in all the languages of the Archipelago, is "ascetic devotion;" but the latter drop the final s, and the word is, throughout, tapa. Guda is "sugar;" ghura "a horse;" tamraka "copper;" and karpasa "cotton," in Sanskrit; but these words, in all the languages of the Archipelago in which they are found, are gula, kuda, tambaga, and kapas. The word wartta "news," or "intelligence," in Sanskrit, is in Javanese, warta; in Malay, brita; and in Tagala, balita. Sanskrit words are found in greatest purity in the Javanese, and next to it in the Malay, their corruption increasing as we recede from Java and Sumatra. The Sanskrit swarga, "heaven," is also swarga in Javanese; in Malay, generally, surga; and in Bugis, suruga. Naraka, "the infernal regions," in Sanskrit, is correctly written in Javanese and Malay; but in the Bugis it is ranaka. Charitra, "a narration," in Sanskrit, is written correctly in Javanese; in Malay usually charita; but in the Tagala of the Philippines, salita. In these corruptions of pronunciation, however, it must be remarked, that much must be attributed to difference in the phonetic character of the different insular languages.

The influence of the Javanese over the other nations and languages of the Archipelago was probably not less than that of the Malays, but owing to the Javanese language not being, like the Malay, the common medium of communication, the evidence of it is less complete. Yet in all the languages of the Archipelago, and even in the Polynesian tongue, many words exist which are common to both languages, and a few which are certainly Javanese without being Malay. At Palembang, at the eastern extremity of Sumatra, the Javanese established a colony in the beginning, according to their own account, of the fourteenth century, and here Javanese, in its own peculiar written character is still the language of the Court. On the rivers Indragiri and Jambi, and those of Dili and Asahan on the eastern coasts of the same island, they

Javanese
history.

had also settlements. Indragiri is Sanskrit, meaning the mountain of Indra, and Jambi takes its name from the Javanese word for the Areca palm. Here were discovered, a few years ago, the remains of Hindu temples, with genuine Hindu images. On the rivers of Dili and Asahan are the remains of two settlements still called Kut'a Jawa, signifying the Javanese castles or towns.

The earliest notice we have, and it is on native authority, of the carrying trade of the Javanese is A.D. 1304, when this people is mentioned in the annals or chronologies of Ternate, one of the Moluccas, as trading with that island and settling in it. Subsequent settlements are stated to have been made in 1322, in 1358, in 1465, and in 1495; while, as late as 1537, the Javanese are stated by the Portuguese historians to have entered into a league with the traders of Celebes, for the purpose of overthrowing the monopoly of the spice trade which had been established by the Portuguese. Barbosa, before quoted, gives an account of the Javanese who traded with, or were settled at Malacca in the beginning of the fifteenth century, before the Portuguese conquest. He describes them as not only carrying on trade, but settling there with their families. His account of them is by no means so favourable as might be given of the Javanese of our times. According to him, they were ingenious and skilful in the arts, but perfidious, malicious, untruthful, and greatly addicted to run amuck, which he, or his transcribers or printers, write "*amilos*." They had, he says, no clothing from the waist upwards, and no covering to the head, but dressed their hair in a peculiar fashion. Barbosa, however, it should be recollected, must have seen them within thirty years after their conversion to the Mahomedan religion. The commodities which they imported from Java, he informs us, consisted of great quantities of rice; the cubeb pepper, now known to be an exclusive product of that island; the dried flesh of oxen, deer, and hogs; a certain yellow dye, which he calls *cazuba*, evidently *kasumba*, or safflower; onions, garlick, common poultry, and such arms as spears, shields, swords of fine steel with highly wrought hilts. These are such articles as the

native trade generally consists of at the present day, and the statement is a very faithful one.*

After the account which has been given of the Malay and Javanese languages, they may be compared with each other.

Comparison of the Malay and Javanese. An examination of the Malay, excluding its foreign elements, shows that out of 1000 words 285 are common to it and the Javanese, and a similar one of the Javanese that 240 out of 1000 are common to it and the Malay. Of the Malay, 715 parts, and of the Javanese 760 appear to be native, and the probability is, in so far as the words are common to them, that these two languages, in the course of many ages, have been interchanging words, and not that both have received what is common to them from a third language, since no such language can be pointed out, or even rationally conjectured.

Among the many words which differ wholly in the two languages are the prepositions, but particularly such of them as represent the relations expressed by cases in languages of complex structure, with the auxiliaries which express the tenses of the verb. In Malay the prepositions referred to are *di*, *ka*, *pâda*, *akân*, "to," "at," "in," "for," *dângân* "with," *dâri* "from," *ulih* "by," *dalâm* "in," *lûar* "out," *atâs* "above," *bawah* "below," *dâkat* and *âmpir* "near," *ad-âp* "before," *bâlakang* "behind." The corresponding ones in Javanese are *ing* "to," "at," "in," *marang*, *d'atâng*, *tâka*, "to," "for," *sangking* "from," *barâng* "with," *jâroh* "in," *jaba* "out," *duwur* "above," *ngisor* "below," *châlak* and *parâk* "near," *arâp* "before," *buri* "behind." In so far, then, as regards the prepositions representing the relations which are expressed by inflections in languages of complex structure, they differ, it will appear from this, in the two languages. Some of the other prepositions, however, are taken occasionally from foreign sources, but only as synonymes. Thus the Sanskrit words *sama* and *sârta* are in Malay used for *dângân* "with," and *antara* "between," for the Malay *sâlâng* and the Javanese *lât*. The Malay auxiliaries which express past

* Libro di Odoardo Barbosa. Ramusio, vol. I.

time are sudah, tâlah, abis, and lalu. The analogous word in Javanese is wus. Future time is expressed in Malay by the words mau and ândak, but in Javanese by arâp and bad'e. Without the assistance of their own prepositions and auxiliaries, it is certain that these two languages could not be spoken or written, but they could be so with ease, without the assistance of any of the words that are common to them. When to this it is added that a great many of the most familiar and essential words of each language are peculiar to itself, we may safely come to the conclusion that although the Malay and Javanese languages have many words in common, they are nevertheless separate and distinct tongues.

Of the Malay and Javanese words which have the same origin, the great majority agree, both in sound and sense, but there are a good many exceptions. In the following examples, the sound or orthography, or both, differ.

ENGLISH.	MALAY.	JAVANESE.
A thorn or prickle.	Duri.	Âri, ri.
Blood.	Darah.	Rah.
Finger.	Jari.	Driji.
Nose.	Id'ung.	Irung.
Love, affection.	Kasih.	Asih.
A song, a ditty.	Gâgawin.	Kâklawin.
A star.	Bintang.	Lintang.
The sloth (<i>lemur</i>).	Kongkang.	Tukang.
The shark.	Iyu, yu.	Kluyu.
Scabbard, sheath.	Rangka.	Wrongka.
A saw.	Gârgaji.	Gâraji.
The fire-fly.	Kunang.	Onang.
A spy.	Solo.	Cholo.
A leaf.	Dawun.	Ron.
Snare, gin.	Rachik.	Prachik.
Quagmire.	Lañau.	Luñu.
Flour, meal.	Tâpnung.	Gâlâpung.
Palm wine.	Tuwak.	Warak.
Dewlap.	Jumbil.	Gombil.
An axe.	Kapak.	Kampak.
A rafter.	Rasuk.	Usuk.
Buffalo.	Kârban.	Kâbo.
Joint, articulation.	Ruwas.	Ros.
The elbow.	Siku.	Sikut.
A fly.	Lalat.	Lalar.
Betel pepper.	Sirih.	Suruh.

ENGLISH.	MALAY.	JAVANESE.
Rice in the husk.	Padri.	Pari.
Rice husked.	Bras.	Wos.
The navel.	Pusat.	Pusar.
Left hand.	Kiri.	Kiring.
A species of dove.	Tâkukur.	Dârkuku.
Lime.	Kapur.	Kapu.
Lattice-work.	Rawang.	Krawang.
Ridge of a roof.	Rabung.	Uwung.
A rasp.	Paroh.	Parud.
A species of rattle.	Jâlatang.	Latang.
Scarce, rare.	Jarang.	Arang.
Dwarfish.	Kete.	Kate.
Sour, acid.	Masâm.	Asâm.
Thin, liquid.	Chayer.	Cewer.
Fragrant.	Sâmârâbah.	Mârâbah.
Short, curt.	Pend'ak.	Chand'ak.
Lean.	Kurus.	Kuru.
To couch as an animal.	Târum.	Jârum.
To bear, to carry.	Bawa.	Gawa.
To burn.	Kobor.	Obor.
To crowd around.	Krubung.	Rubung.
To press, to squeeze.	Prah.	Pârâs.
To nip, to pinch.	Chubit.	Juwit.
To daub.	Chalit.	Dulit.
To quarrel, to brawl.	Tângkar.	Tukar.
To hinder.	Tâguh.	Châguh.
To lick.	Jilat.	Dilat.
To pluck up.	Chabut.	Jabud.
To eat.	Makan.	Mangan.
To howl.	Rawung.	Bayung.
To live.	Idup.	Urip.

In these examples the difference between the two languages, sometimes consists of no more than a permutation of letters, while, in other instances, the words of one language seem no more than abbreviations of those of the other. In the following examples, however, there is a greater difference.

MALAY.	ENGLISH.	JAVANESE.	ENGLISH.
Bah.	Inundation.	Wah.	Increase.
Bangât.	Quickly.	Bangât.	Very, exceedingly.
Ambân.	A girdle, girth.	Ambân.	To gird.
Batâs.	Dyke of a watered field.	Watâs.	A boundary.
Cândil.	A word of abuse.	Châutil.	A young mouse.
Supana.	A flight of steps.	Supana.	A road.
Ulam.	Pot herbs.	Ulam.	Fish, kitchen (<i>Scotticè</i>).

MALAY.	ENGLISH.	JAVANESE.	ENGLISH.
Tâmân.	A friend.	Tâmân.	True, faithful.
Lânga.	The Sesame plant.	Lânga.	Oil.
Dandanân.	Paraphernalia.	Dandanân.	Preparations.
Santun.	Polite.	Santun.	A flower; an obeisance.
Sandang.	Belt, zone.	Sandang.	Dress, clothing.
Suku.	A fourth part.	Suku.	The leg.
Awan.	The firmament.	Awan.	Daylight.
Silam.	Evening.	Silam.	To immerge.
Lângân.	The fore-arm.	Lângân.	The upper arm.
Pad'ang.	A plain.	Pad'ang.	Clear, open.
Pâtâng.	Evening.	Pâtâng.	Dark.
Pustaka.	Sorcery.	Pustaka.	A book, a writing.
Tând'as.	To behead.	Tând'as.	The head.
Lurut.	To strip.	Lorod.	To deprive, to cashier.
Idam.	A longing desire.	Idam.	Pregnant.
Nist'a.	Opprobrious words.	Nist'a.	Poor, lowly.
Mewah.	Plenty, abundance.	Miwah.	More.
Ina.	Mean, low.	Ina.	Blemished.
Mangkat.	Deceased.	Mangkat.	To depart.
Laju.	Swift.	Laju.	To pass.
Dângâr.	To hear.	Dângâr.	To understand.
Tau.	To know.	Tau.	Skilful.
Châlak.	Likely.	Châlak.	Near.
Lâkas.	Quickly.	Lâkas.	To begin.
Jampi.	To mutter charms.	Jampi.	A medicine, a charm.

In such cases as these, the languages seem to have intermixed through oral communication, and not by writing. It is seldom that we can trace the words that are common to the two languages to their special source, but there are a few instances in which this may be done satisfactorily. In Malay, kabâjikan "goodness" or "virtue," is correctly kabâchikan, an abstract noun taken from the Javanese adjective bâchik, "good;" larabisa, "love-sick," is from the Javanese word lara, "sick," and the Sanskrit bisa "poison;" larawirang is from two Javanese words, lara "sick" and wirang "shame," meaning "ashamed, abashed;" lor-wetan, in Malay, "all around," is from lor, "the north," and wetan, "the east;" sangagung is in Malay a royal epithet, from sang a relative pronoun, serving also as a definite article, and agung, "great," jointly meaning "he who is great," both words being Javanese; parwara, "a waiting-maid," in Malay is from para, "all," and rara, "a maid or virgin," both words, also,

Javanese ; pânjurit, "a warrior," in Malay, is a corruption of the Javanese prajurit with the same meaning, and itself from jurit, "war;" pâgawe, in Malay, "a tool," is the same word in Javanese, meaning "work," and taken from the verb gawe, "to do" or "work;" juwita, "a princess," in Malay is the same word in Javanese, meaning "a woman;" suri, "a queen," in Malay, is from sore, "a woman," in Javanese ; pângawa, "a chieftain," in Malay, is from pângawa, "a councillor," itself from gawa, "to bear" or "carry," in Javanese ; pângawan, "a messenger," in Malay is from the same root in Javanese, as the last word;" pângalasan, "a messenger," in Malay is from alas, "a forest," in Javanese ; titah, "a royal command," in Malay is from titah, "to create," in Javanese ; karau, "the dry season," in Malay is from karo "second," and, also, the second season of the Javanese rural year ; ganjaran, "a gift," in Malay is from the same word in Javanese, itself from ganjar, "to bestow;" kaprabüan, "regalia," in Malay is from the same word in Javanese, meaning "royal property," itself from prabu, "a king;" kukus, "distillation," in Malay is from kukus, "vapour," or "steam," in Javanese ; kongkonan, "a messenger," in Malay is from the same word in Javanese, itself from kongkon, "to order," or "command." There are a few other words of which the origin is not so certain, but which are probably Javanese ; as pandoman, "the mariner's compass," which may be a verbal noun from dom, "to subdivide," and sâmbahayang, "worship," or "adoration," which may be a compound of sâmbah "an obeisance" or "worship," and ywang, "a god."

Besides Javanese words naturalised in Malay, there are others occasionally used, but well known to Malay scholars to be Javanese and not genuine Malay. These are chiefly found in writings taken from the Javanese. The following are examples :—jaksa, "a judge;" rangga, "the title of a class of officers;" rama, "father;" ratu, "a king;" gusti, "lord," or "master;" alas, "a forest;" tapih, "a pettycoat;" kampah, "the lower part of a man's dress;" sâkar, "a flower;" and from it, mâkar, "to flower," or "blossom;" edan, "mad," or "foolish;" anom, "young;" gring, "sick;"

sinjang, "cloth;" wetan, "the east;" kulon, "the west;" lor, "the north;" and kidul, "the south."

Malay words are not so easily traced in the Javanese, but the most artificial branch of the language, the ceremonial dialect, contains a good many which, as they are not found in any other department of the language, must have been taken from the Malay, in comparatively recent times. Examples of such words are pasir, "sand;" guro for guruh, "thunder;" ibu, "mother;" talingan for tâlinga, "the ear;" lid'ah, "the tongue;" jari, "a finger" or "toe;" rah for darah, "blood;" ubar for ubat, "medicine;" sarâm for garâm, "salt;" tuli, "deaf;" lilin, "beeswax;" puyuh, "a quail."

In many cases, words which appear, on a superficial view, original in both languages, are but synonymes for native words of each of them. The following are a few examples taken from Malay :—

MALAY.	JAVANESE.	ENGLISH.
Arimau, machan.	Machan.	A tiger.
Ani-ani, rayâp.	Rayâp.	A white ant (<i>termes</i>).
Kâtam, kâpiting.	Kâpiting.	A crab.
Agas, agih, ñamuk.	Ñamuk.	A gnat, a musquito.
Pâsan, kâlambang.	Kâlambang.	A centipede.
Lipas, kâchawa.	Kâchawa.	A cockchafer.
Bukit, gunung.	Gunung.	A mountain.
Sânjata, gaman.	Gaman.	A weapon.
Tukang, juru.	Juru.	An artificer.
Burung, maruk.	Manuk.	A bird, a fowl.
Bunga, kâmbang.	Kâmbang.	A flower.
Inâng, susu.	Susu.	The mammæ.
Rama-rama, kupu.	Kupu.	A butterfly.
Ubat, jampi.	Jampi.	A charm, medicine.
Utan, alas.	Alas.	A forest.
Ñur, kâlapa.	Kâlapa.	A coronet.
Sisir, garu.	Garu.	A comb, a rake.
Balung, janggâl.	Janggâr.	Comb of a cock.
Barang, bând'a.	Bând'a.	Goods, property.
Landas, paron.	Paron.	An anvil.
Rachun, upas.	Upas.	Poison.
Bâsar, agung.	Agung.	Great.
Bâtul, bânâr.	Bânâr.	Straight, right, just.
Kâlu, bisu.	Bisu.	Dumb.
Bâbal, donga, bod'o.	Bod'o.	Stupid, doltish.
Bûng, bolak, goroh.	Goroh.	False, lying.
Merah, abang.	Abang.	Red.
Jatuh, tiba.	Tiba.	To fall.

The same practice is followed with Sanskrit words, of which I shall give a few examples in illustration, from the Javanese :

JAVANESE.	SANSKRIT.	ENGLISH.
Cheleng, sukara.	Sukara.	The hog.
Jaran, kud'a.	Ghura.	A horse.
Kâbo, mahisa.	Mahisa.	The buffalo.
Ând'as, sirah.	Siras.	The head.
Manuk, pâksi.	Pâksi.	A bird.
Alas, wana.	Wana.	A forest.
D'usun, desa.	Desa.	A village.
Umah, griya.	Griya.	A house.
Musuh, satru.	Satru.	An enemy.
Sârânge, surya.	Surya.	The sun.
Wulan, chandra, sasi.	Chandra, sasi.	The moon.
Upas, bisa.	Bisa.	Poison.

Among the words more or less common to the Malay and Javanese are the numerals. Both reckon as far as a thousand in native numbers, and for those above it, they have recourse to the Sanskrit. The usual native numerals are as follow, exclusive of those of the Javanese ceremonial dialect :—

ENGLISH.	MALAY.	JAVANESE.
One.	Sa, sawatu, suwatu, satu.	Sa, sawiji, siji.
Two.	Duwa.	Loro, roro.
Three.	Tiga.	Tâlu.
Four.	Ampat.	Papat.
Five.	Lima.	Lima.
Six.	Anâm.	Nânâm.
Seven.	Tujuh.	Pitu.
Eight.	Dâlapan, dulapan.	Wolu.
Nine.	Sâmbilan, salapan.	Sanga.
Ten.	Puluh.	Puluh.
Eleven.	Sablas.	Suwâlas.
Twelve.	Duwablas.	Rolas.
Thirteen.	Tigablas.	Tâlulas.
Fourteen.	Ampatblas.	Patblas.
Fifteen.	Limablas.	Limalas.
Sixteen.	Anâmblas.	Nâmbâlas.
Seventeen.	Tujuhblas.	Pitulas.
Eighteen.	Dâlapanblas.	Wolulas.
Nineteen.	Sâmbilanblas.	Sangulas.
Twenty.	Duwapuluh.	Rongpuluh.
Twenty-one.	Duwapuluh-satu.	Salikur.
Hundred.	Ratus.	Atus.
Thousand.	Ribu.	Ewu.

The ordinal numbers are formed in Malay by prefixing to the cardinals the inseparable particle *ka*, and in Javanese by the same particle, or by the particle *peng*, as *katâlu* or *pengtâlu*, "third." Fractional numbers in Malay are formed by the inseparable prefix *pâr*, which in Javanese is *pra*.

With the exception of the first five numerals and the decimal, the numerals of the ceremonial dialect of the Javanese are the same as those of the ordinary language. For one, the ceremonial numeral is "*satunggal*;" for two, "*kalih*;" for three, "*tiga*;" for four, "*sakawan*;" for five, "*gangsâl*;" and for ten, "*dasa*."

The Malays, for numbers above a thousand, reckon by Sanskrit numerals up to a million, and the Javanese as far as twelve figures, or a billion. The latter only have the whole series of Sanskrit, or at least of Hindu numerals, which they make as follow:—one, "*eka*;" two, "*dwa*;" three, "*tri*;" four, "*chator*;" five, "*pancha*;" six, "*sad*;" seven, "*sapta*;" eight, "*asta*;" nine, "*nawa*;" ten, "*dasa*;" a hundred, "*sata*;" a thousand, "*sasra*;" ten thousand, "*lâksa*;" a hundred thousand, "*kâtî*;" a million, "*yuta*;" ten millions, "*wândra*;" a hundred millions, "*bara*;" ten thousand millions, "*kirna*;" a billion, "*wurda*."

With respect to the native numerals, it will be observed, that those representing the numbers one, four, five, six, ten; the adjunct expressing the numbers from eleven to nineteen; a hundred and a thousand, are essentially the same in the two languages. The words for two, three, seven, eight, and nine differ wholly in the two languages. In reckoning the numbers between twenty and thirty, the Javanese has a peculiar nomenclature in which it is followed by the Sunda, the Madurese, the Bali, and occasionally by the Malay. Instead of saying, for example, *rongpuluh-siji*, "twenty-one," it has *salikur*, which may be rendered in English "one-and-a-score." It thus reckons up to twenty-nine. For twenty-four and twenty-five it frequently substitutes "*sâlawe pra*," and "*sâlawe*." For thirty-five it has "*kawan sator*;" for forty-five, "*sekât sator*;" for fifty "*sekât*;" for fifty-five, "*sawidak sator*;" for sixty, "*sawidak*;" for sixty-five,

“pitu sator;” for seventy-five, “wolu sator;” and for eighty-five, “sanga sator.” For two hundred there is a specific number, “atak;” and for “four hundred,” another, mas.

Hardly any of these numbers, whether Malay or Javanese, can be traced to any other words in either language, or to any other language of the Archipelago, or to any foreign tongue. The words, as far as is known, express the numbers they represent and nothing else. The number for “five,” lima, may be an exception; for in the Bali and some other languages of the Archipelago, it means also “the hand,” and, very probably, once did so also in the Malay and Javanese. The synonymes for “one” in Malay and Javanese are simply the numeral combined, in the case of the first, with batu or watu, “a stone” or “pebble;” and in the last with siji or wiji, “a seed” or “corn;” from the Sanskrit. The word prah, in the peculiar numeration of the Javanese, means “short of” or “defective;” so that sâlawe prah, or “twenty-four,” is twenty-five short or defective. The other terms connected with this system I have not been able to discover. The few peculiar numerals of the ceremonial Javanese are, as might be expected, less obscure. The numeral “three” is taken from Malay, and “ten” from the Sanskrit. Sakawan, “four,” and gangsal, “five,” are probably Malay; the first meaning “a band” or “troop,” and the last “odd, not even.” The numeral “two,” kalih, is the Javanese preposition “with,” and is used also as the copulative conjunction “and.” The word tunggal added to sa, the numeral “one,” means in Javanese “sole, single.”

It is remarkable of the Sanskrit numerals introduced into Malay and Javanese that the higher numbers are misapplied. Thus lâksa, which is “ten thousand,” ought to be “a hundred thousand;” and kâti, in Sanskrit koti, which ought to be “ten millions,” is only “a hundred thousand.” Yuta, if taken from the Sanskrit word ayuta, although representing a million, ought to be ten thousand only, but taken from the less obvious source, niyuta, it is correct. I submitted the list of Sanskrit numerals in Javanese to my friend Professor Wilson, and although he cannot immediately identify some of the higher numbers, he is of opinion that the whole are of Hindu origin.























It would be curious and interesting to be able to determine the nation or tribe with which originated the numeral system which is so widely disseminated over the Indian and Polynesian islands; but the subject is difficult, as etymology affords no clue to it. It is evident, however, that it did not originate with mere savages, for mere savages have never invented a consistent system of numeration reckoning up to a thousand. Upon the whole, I am disposed to fix upon the Malay nation as the inventors, since the system appears in their language in a form more simple, consistent, and uniform, than in any other. The only other people to whom, in my opinion, it would be reasonable to ascribe the invention, are the Javanese, and they appear to have the remains of a native system, partially superseded only by the more general and convenient one. At all events, whoever may have been the people that invented the Malayan numerals, we may be certain, from the obscurity of the terms in which it is expressed, that it is of very great antiquity. From the great variations of form in which it appears in the different languages in which it exists, we may also, I think, conclude that, in general, it was disseminated orally, and not communicated, even where writing existed, from one written tongue to another. This view is strengthened by attending to the very different manner in which the Sanskrit numerals are found in Javanese, for here the medium of introduction was unquestionably written language, and there is no deviation from the original, except the unavoidable one arising from the imperfection of the insular alphabet.

Besides Malay, there are in Sumatra four other cultivated and written languages;—the Ache, or Achin; the Batak, or Batta; the Râjang, or Rejang; and the Lampung. At least four unwritten languages are spoken in the groups of islands on the western coast, and several rude languages of scattered tribes on the main island. At the north-western end of the island, the nearest portion of the Archipelago to the country of the Hindus, the first language that occurs is that of the Achinese. This is written, like the Malay, in the Arabic character, although, no doubt, like the other cultivated languages of Sumatra, it had once a native alphabet. I have seen no






specimen of the Achinese, except the very short one of thirty-six words in Mr. Marsden's Miscellaneous Works. With the exception of four, these are all to be found either in Malay or Javanese, although with altered forms.

To the eastward of the Malays is the nation of the Bataks, who exhibit, probably, the only recorded example of a people acquainted with letters that practise a modified cannibalism. The Batak alphabet consists of twenty-two substantive characters, but of only nineteen letters, for the aspirate has two characters, and the sibilant three. Among the substantive letters, also, are the three vowels a, i, and u. The consonants, therefore, are but sixteen in number, or, excluding the aspirate, fifteen. Every consonant is a syllable ending with the vowel a, which is understood, or inherent in, and follows it. The vowel marks are for e, i, and u, and these, when applied to a consonant, supersede and take the place of the inherent a. There is no mark for eliding the vowel a, so that the syllable or word shall end in a consonant. According to this scheme, every word or syllable must end in a vowel, or in the nasal ng, for with respect to it there is an orthographic mark which is equivalent to an elision. It is probable, however, that the alphabet, as exhibited in Mr. Marsden's Miscellaneous Works, is imperfect. The Batak is the only alphabet of the proper Archipelago that has substantive characters to represent any of the vowels, a excepted. The following is the Batak alphabet in the native character, and it will appear from it that there is no attempt at classification :—

SUBSTANTIVE LETTERS.

a	h	h	n	m	t	d	l	r	b	p	w	y
												
	j	s	s	s	g	ng	ñ	i	w			
												

VOWEL MARKS AS APPLIED TO THE LETTER T.

te	ti	to	tu	ng
				

The only specimens of the Batak language which I have seen are the short one given by Mr. Marsden, one in the *Malayan Miscellanies*, and a very brief one in Mr. Anderson's *Mission to the East Coast of Sumatra*. The specimen in the *Malayan Miscellanies* consists of fifty-four words, of the following elements: Malay, three words, Javanese five, common to the Malay and Javanese, twenty-five, Sanskrit one, and seemingly native, twenty, making the foreign words sixty-three out of one hundred, or reducing the native portion to one third of the whole. This is chiefly caused by the numerals, no fewer than sixteen in number. Omitting these, justly considered foreign, the remaining thirty-eight words give twenty native, and only eighteen foreign words. A larger specimen, more impartially taken, would assuredly show a still larger proportion of native words. Mr. Anderson's specimens are examples of two Batak dialects, for there appear to be several, consisting of about fifty words. In one of these dialects called the *Kurau-kurau*, there are nine words which are Malay only, four which are Javanese only, and fourteen which are common to these two languages, so that near half the language appears to be original. In comparing the two dialects, not fewer than twenty of the words differ, so that, not improbably, what have been thought only dialects, will be found distinct languages.*

Proceeding eastward, and passing the proper Malay, the next language that occurs is the *Korinchi*. It is, however, substantially Malay, and so considered. In the thirty-one words given by Mr. Marsden, I can discover but one that is not genuine Malay. The *Korinchi* is written in a peculiar alphabet, which most probably is the same in which the Malay itself was written before the introduction of the Arabian letters. It consists of twenty-nine characters. One of these represents the vowel *a*, one is a duplicate, three are aspirates, and four are characters for combinations of two consonants. The actual number of consonants, therefore, is but eighteen. With the exception of the palatals *d'* and *t'*, which are not distinguished from the corresponding dentals, they are the same, in power and number, as the letters of the Javanese alphabet, and

* *Mission to the East Coast of Sumatra*, 1826.

represent the native sounds of the Malay language. Each consonant, as usual, is a syllable ending in a. The only vowels which have marks, according to the representation given by Mr. Marsden, are i and u; the first consisting of a single dot to the right hand of the consonant, and the last, of one below it. There is no sign for eliding the inherent vowel. The following is the Korinchi alphabet:—

SUBSTANTIVE LETTERS.

t	n	s	j	ñ	k	b	m	h	a
—	M	=	W\	W/	□	⌢	W	W\	+
		y	nd	ng	ng	k			
		W	W/	W/	W/	W/			
w	l	g	p	j	h	h	ch	ns	nch
W/	W/	W/	W/	W/	W/	W/	W/	W/	W/
		hh	mp	nt		r			
		W/	W/	W/		W/			

VOWEL AND ORTHOGRAPHIC MARKS APPLIED TO THE LETTER CH.
























chang	chi	chu	* chah
W/	W/	W/	W/

The next language is that of the Rājangs or Rejangs, a people dwelling between the Malays and Lampungs, towards the south-eastern part of the island. This is also a cultivated written tongue, of which the alphabet consists of thirty-two substantive letters. Ten of these, however, are various forms of the same consonants, two are representatives of double consonants, one the aspirate, and one the vowel a. Thus the actual number of distinct consonants is but eighteen. The vowels are, as usual, orthographic marks, with the exception of a, and the understood and inherent vowel of the same sound. They represent e, i, and u, with the diphthongs ai and au. This alphabet has also an orthographic mark to signify an r, following the inherent vowel and ending a syllable, and two others to mark the nasals n and ng closing a syllable. It has, moreover, a character

The Re-
jang lan-
guage.

for the aspirate following a vowel, and a mark for eliding the inherent vowel, which is in the form of a cipher. It takes the arrangement of the Hindu alphabet, as follows :—k, g, ng,—t, d, n,—p, b, m,—ch, j, ñ,—s,—r, l, w, y. Thus we have a class of gutturals, of dentals, of labials, and of palatals; the sibilant by itself, and the liquids following each other. The native alphabet is as follows :—

SUBSTANTIVE LETTERS.

k	g	ng	t	d	n	p	b	m
								
		ch	j	ñ	s		r	l
								
y	w		h	mb	ng	nd	nj	a
								

VOWEL AND ORTHOGRAPHIC MARKS APPLIED TO THE LETTER K.

ke	ki	k	ku	kai	kan	kang	kan	kah	kar
									

The only specimen of the Rejang language that I have seen is that contained in Mr. Marsden's *Miscellaneous Works*, consisting of thirty-five words, of which six are Malay, two Javanese, eleven common to these two languages, and the remaining sixteen apparently native.





















The Lampung is the last of the written and cultivated languages of Sumatra. It is that of the people who inhabit the eastern end of the island lying on the Straits of Sunda, and fronting the western extremity of Java.

The substantive letters of the Lampung alphabet are twenty in number, among which are the vowel a, and the aspirate with a double letter. Like the other Sumatran alphabets, the vowel a is inherent in every consonant, and the other vowels are expressed by orthographic marks, being i, o, u, and the diphthongs ai and au. It has also orthographic marks




* The mark after the third character in this line is that which elides the inherent vowel, a.

to express the aspirate after a vowel, and others for the nasals n and ng closing a syllable. It has the Hindu classification like the Rejang, thus:—k, g, ng,—p, b, m,—t, d, n—ch, j, ñ,—y, a, l, r, s, w,—h, gr. It will be noticed that the vowel a and the sibilant are here mixed up with the liquids. The native alphabet is as follows:—

SUBSTANTIVE LETTERS.

k	g	ng	p	b	m	t	d
							
n	ch	j	ñ	y	a	l	r
							
s	w	h	gr				
							

VOWEL MARKS APPLIED TO THE LETTER K.

ki	ku	ko
		

OTHER ORTHOGRAPHIC MARKS APPLIED TO THE LETTER K.

kah	kai	kar	kau	kang	king	kung	kan
							

We possess two lists of words of the Lampung, one in the appendix to Sir Stamford Raffles' History of Java, of 1730 words, and another in the Tijdschrift van Nederland's India of 1800. Both are valuable, and I take the last for analysis, as the most recent and somewhat the fullest. In 1000 words it contains 194 Malay, 84 Javanese, 277 common to these two languages, 41 Sanskrit, and 18 Arabic words. The remaining words, with the exception of a very small number which are traced to the Sunda, Madurese, and Bali, must be presumed to be native, and they amount to about two-thirds of the whole.

The grammar of the Lampung appears to be nearly the same as that of the Malay or Javanese. The relations of the nouns are expressed by prepositions, except for the possessive

case, which is formed, as in the Javanese, by the affix *ne*. Any radical is determined to a verbal sense by the prefix *a*, or by the nasals *ng* or *ñ*, as in Javanese, and a transitive verb is formed, as in Malay, by the affix *kân*. Abstract nouns are formed either by the prefixes in *p*, or the affix *an*, or by both conjointly.

From the large proportion of native words in the Lampung, and the quality of these words, I am disposed to come to the conclusion that it is an original and distinct language. With a single exception all the prepositions are peculiar. This is *di*, “at, to, of,” which, as it is solitary, is probably only an accidental coincidence. It seems, indeed, to be only an abbreviation of the same preposition written at length, *disapa*. That the prepositions are peculiar will be seen by comparing them with those of the Malay, the language which is most mixed up with the Lampung.

LAMPUNG.	MALAY.	ENGLISH.
<i>Di</i> , <i>disapa</i> .	<i>Di</i> , <i>ka</i> , <i>pâda</i> .	At, to, of.
<i>Aña</i> .	<i>Dâri</i> .	From.
<i>Gego</i> .	<i>Dângân</i> .	With.
<i>Bahan</i> .	<i>Bawah</i> .	Below.
<i>Unga</i> .	<i>Atâs</i> .	Above.
<i>Lâla</i> .	<i>Sâlâng</i> .	Between.
<i>Para</i> .	<i>Dâkat</i> .	Near.
<i>Lom</i> .	<i>Dalâm</i> .	In, within.

The auxiliaries which express time in the verb are also different in the Malay and Lampung. Thus a preterite is expressed in Malay by *sudah* and *tâlah*, but in Lampung by *adu*; and a future, in Malay, expressed by *mau* or *ândak*, is expressed in Lampung by *age*. Even the adverbs and conjunctions are, with few exceptions, wholly different in the two languages. Thus, for the Malay *tadi*, “lately,” we have *jine* in Lampung; for *sâpurti*, “as like,” *gagesina*; for *târlalu*, “very,” *lasu*; for *tiyada*, “no,” *manuwat*; for *sahaja*, “only,” *sangun*; for *bangat*, “quickly,” *gâlu*; for *lâkas*, “speedily,” *ngâlu*; for *kâmdiyan*, “after,” *duri*; for *lama*, “long ago,” *muni*; for *lambat*, “tediously,” *ngeta*; for *lâbih*, “more,” *liu*.

The Lampung affords examples of native terms, still existing, that in other languages have been displaced by foreign ones. Thus, in Malay and Javanese, there is no word for honey

but the Sanskrit one, madu ; while, in Lampung, we have the native term, anchu. In nearly all the languages of the Archipelago, the name of the elephant is the Sanskrit, gajah ; while in the Lampung, we have the word liman, which the Javanese appear to have borrowed, as one of their many synonymes for this animal. The name by which the mango is known to the Malays is a half Sanskrit, and half Tâlu word, but in the Lampung we have a native name, isâm. The numerous personal pronouns of the other languages of the Archipelago can seldom be traced to their parent source ; but, besides these, we have in Lampung the unmistakeable original pronouns raham, "I," and mâte, "thou."

The Sumatran alphabets demand a few general remarks. To all appearance, they are the original inventions of the nations that now use them, for the letters, with few exceptions, not only differ in form from each other, but also from those of all foreign alphabets. The form given to the letters in all of them is, no doubt, greatly influenced by the writing materials,—slips of bamboo or palm leaf to write on, and an iron graver to write with. The letters are mere strokes, or scratches, more or less angular, and seldom rounded. Some writers have fancied that the Sumatran alphabets have been derived from the Hindus, but I hold this opinion to be groundless. The evidence adduced for it is that; like the Hindu alphabets, they are written from left to right ; that some of them have the Hindu classification, and that there is some resemblance in the orthographic marks. The direction in which the writing is executed is evidently of no value. The classification applies only to two out of the four ; and it is evident that this immaterial modification might have been introduced under Hindu influence, without supposing the letters to be Hindu, to which they assuredly bear not the remotest resemblance. Among the orthographic marks, that for the vowel u bears some resemblance to the Dewanagri sign in the Batak alphabet,—one which does not take the Hindu classification ; but in the Lampung, which does take it, that vowel is represented by a horizontal stroke under the consonant, and in the Korinchi and Rejang by a simple dot below it. The resemblance,

therefore, in one alphabet, of a single character, is most probably purely accidental. Had the Sumatran alphabets been derived from the Hindu, the classification would have been preserved in all of them; and for writing Sanskrit or other Hindu words, most probably some of the peculiar letters of the Hindu alphabets would have been preserved, but there exist in all of them no letters that express any other than native sounds. The Sumatran alphabets, it may be added, afford no evidence of having passed from symbolic to phonetic writing. The names of the letters are in all of them derived from their sounds, while their forms assuredly bear no resemblance to any natural objects whatever.

Of the unwritten languages of the groups of islands on the western coast of Sumatra we possess only the short lists of words collected Mr. Marsden and Sir Stamford Raffles. I take them as they are given by Mr. Marsden in his *Miscellaneous Works*. The language of the Pogy or Pagi islands is represented by thirty-four words, of which one is Malay, four Javanese, eight common to these two languages, and the remaining twenty-one, apparently, original. The specimen given of the language of Nias consists of thirty-five words, of which two are Malay, five Javanese, eleven common to these two languages, leaving seventeen, apparently, original. One of the Javanese words is but the synonyme of a native term *manuk*, "a bird," for *föfö*. It has been before noticed that the most usual form of the numeral "one" in Malay combines it with the word *batu*, "a stone" or "pebble," and the most common in Javanese with the word *seed* or *corn*. In the Nias, the same word is combined seemingly with *buwah*, "fruit," but this word is also combined with the numeral "two;" and so we have the words *sambua* and *dumbna*, "one fruit," and "two fruits." There are but thirty-one words of the language of Maros, an island near Nias, and of these, one is Malay, six are Javanese, and seventeen seem to be native. In all these languages, whether the words be taken from the Malay or Javanese, they are greatly corrupted. Thus, *puluh*, "ten," is *puta* or *fulu*; *âmpat*, "four," is *aiPAT*, and *ulu* "the head," is *hugu*. In the language of Nias occurs,

for the first time, the letter *f*, for which there is neither sound nor character in any of the written languages of the Archipelago.

There are four languages in the immediate vicinity of the Javanese, which in substance and character are much allied to it; the Sunda, the Madura, the Bali, and the Languages allied to the Javanese. Lombok. The Sunda language is spoken over about one-third part of the island of Java, extending from Cheribon across the island, down to its western extremity. The country is more mountainous than that inhabited by the Javanese and the people somewhat less advanced in civilisation, but possessing the same amiable and docile character as that nation.

The Sunda language is at present written in the Javanese character, with the exception of two consonants, the dental *d*, and the palatal *t*; which it wants. It has, however, The Sunda language. an additional vowel with a sound like the German *ö* in König, and to be found also in the Irish and Gaelic. It is of frequent occurrence in the Sunda, but there is no written character for it, its most usual representative being that which I have distinguished as *â*, although the inherent *a* is also occasionally converted into it in pronunciation.

The Sundas would appear, at one time, to have had a peculiar written character of their own. This, however, is only inferred from the existence in their country of inscriptions on stone in an unknown character, bearing no resemblance to any alphabet of the Archipelago, nor traceable to any foreign one. Two of these inscriptions are engraved in the Work of Sir Stamford Raffles, one taken from a stone in the province of Cherbon, and the other, from one at Pajajaran in the district of Bogor, a place that was the capital of a State of some local consequence in the eleventh and twelfth centuries. Both are rude in comparison with the inscriptions in the country of the Javanese; and it may be added that in the land of the Sunda, there are few or none of those ancient monuments of Hinduism so abundant in that of the Javanese.

The Sunda is of simple grammatical structure, like all the other tongues of the Archipelago. Gender, number, and

relation are not distinguished by inflections, but by distinct words signifying these qualities. The adjectives which express the male gender are Javanese and Malay,—*jaluk* and *lalaki*; and those which express the female, native, *bikang* and *awewe*. Number is restricted to the singular by the use of the numeral one; and plurality expressed by numerals, or by such a word as “many,” *veya*, or *loba*, which are native terms. Relation is expressed by prepositions which generally differ from those of the Malay and Javanese; but the prepositions of these languages are also occasionally used as synonymes, and when not essential, even substituted for them; as, indeed, are also one or two Sanskrit prepositions. The following are the Sunda prepositions, taken from the Dutch, Malay, and Sunda Dictionary of De Wilde, which has the advantage of having the Sunda words both in Roman and native letters. The corresponding Malay and Javanese pronouns are added for comparison.

ENGLISH.	SUNDA.	MALAY.	JAVANESE.
At, on, in.	Ti, di.	Di.	Ing.
To, for.	Ela, ka.	Pâda, ka, akân.	Marang.
From.	Ti.	Dâri.	Saking.
With.	Jöng.	Dângân.	Lau.
In.	Sopi, roi, jâroh.	Dalâm.	Jâroh.
Above.	Lüur.	Atâs.	Luwur.
Below.	Ngandâp.	Bawah.	Ngandâp.
Without.	Luwar.	Luwar.	Jaba.

A genitive case expressing possession is formed in Sunda by the word *boga*, following the noun and corresponding to the *ampuña* or *puña* of the Malay.

The times and modes of verbs are formed by auxiliaries which are adverbs, and correspond in sense, although differing in form from the words used for the same purpose in the Malay and Javanese. The following are examples of these auxiliaries in the three languages:—

ENGLISH.	SUNDA.	MALAY.	JAVANESE.
Preterite.	Angges, ges.	Sudah, tâlah.	Wus.
Future.	Kud'u.	Mau.	Arâp.
May, can.	Mönan.	Bulih.	Antuk.

A radical word is defined as a verb by the inseparable prefix *ma*, and a transitive or causal verb is formed as in Malay by the affix *kân*. A passive verb is formed as in Malay and Javanese by the prefixed particle *d'i*, the consonant being a palatal. The prefixed particles *bâr* and *târ* which are so frequent in Malay have no existence in Sunda; nor is the affix *i*, used both in the Malay and Javanese to form a transitive verb, to be found.

The adverbs and conjunctions of the Sunda differ from those of the Malay and Javanese, although particles are sometimes introduced from both languages as synonymes. The following are examples :—

ENGLISH.	SUNDA.	MALAY.	JAVANESE.
Here.	D'iyâk.	Sini.	Kene.
There.	D'ïñah.	Sana, situ.	Kono.
Near.	D'ökör, d'ökât.	Dâkat, ampir.	Parâk.
Far.	Anggang.	Jauh.	Adoh.
Before.	Bareto.	Däulu.	Dingin.
After.	Tukang.	Kâmdiyan.	Buri.
Across, on the other side.	Pöntas.	Sâbrang.	Sabrang.
Now.	Ayönö.	Sâkarang.	Säiki.
Then, at that time.	Arita.	Tatkala, s.	Sawâg.
Lately.	Chikene.	Tadi.	Wäu.
Long ago.	Lila.	Lama.	Lawas.
Slowly, tardily.	Läun.	Lambat.	Alon.
Quickly.	Tereh.	Lâkas.	Bangât.
Much.	Reya.	Bañak.	Akeh.
Very.	Täing.	Târlalu.	Sangât.
No, not.	Ontö, tâ.	Tiyada, tada, ta.	Ova.
Not yet.	Tachan.	Bâlum.	Durung.
Perhaps.	Sugan.	Barângkali.	Mawi.
Only, merely.	Nang.	Säaja.	Amung.
Also.	D'öi.	Juga.	Uga.
But.	Tâtapi, s.	Tâtapi.	Tâtapi.

The difference in the auxiliaries and particles seems to show clearly that the Sunda, although much intermixed with the Malay and Javanese, is in reality a distinct language from either of them. Without its native auxiliaries and particles a sentence of it could not be spoken or written; its foreign ingredients, therefore, although numerous are extrinsic.

An examination of the Sunda will show that in a thousand words, the different languages that enter into its composition

are in the following proportions :—Original, Sunda 400 ; Javanese 160 ; Malay 40 ; common to the Malay and Javanese 330 ; Sanskrit 40 ; and Arabic 30.

Often when words in Sunda seem to belong to it, in common with other of the languages of the western part of the Archipelago, the latter will be found to be no more than synonymes of native Sunda words. As this has been a source of much misconception, in enquiries into the affinities of the insular languages, I shall take this opportunity of giving some examples in detail, which I am enabled to do with the more confidence, because I draw my materials from the authentic vocabulary of Mr. De Wilde already referred to. The sources of the synonymes are indicated by the initial letters of the languages from whence they are derived.

ENGLISH.	SUNDA.	SYNONYMES.
Foot.	Dampal.	Suku, j.
Lip.	Gambe.	Buwir (bibir), m.
Child, offspring.	Drok.	Anak, m. j.
Trunk, stem.	Chatang.	Tungul, m.
Coconut.	Kalötik.	Kälapa, j.
Gum, resin.	Laöt.	Gätah, m.
Porcupine.	D'ongke.	Land'ak, m, j.
Goose.	Suwan.	Gangsa, s.
Eclipse.	Samagää.	Grahana, s.
Fire.	Sönöp.	Api, m. j.
Village.	Lâmbar.	Dukuh, j.
Rope, string.	Rara.	Tali, m. j.
Coat, jerkin.	Kawai.	Baju, m.
Shame.	Era.	Ising, j.
Brave.	Tönöng.	Wani, j. m.
Old.	Kolot.	Sâpuh, j.
Young.	Ngora.	Anom, j.
True.	Anut.	Tâmân, j.
Certain.	Punguh.	Tântu, m. j.
Glad.	Atoh.	Suka, s.
Pregnant.	Rönöh.	Bobot, j.
Unlucky.	Langit.	Chälaka, m.
Drink (to).	Ngaöt.	Nginum, j. m.
Eat.	Tuwang, ñatup.	Daäär, j.
Hang.	Gantil.	Gantung, m. j.
Come.	Kad'iät.	D'atang, m. j.
Follow.	Rägân.	Milu, j.
Beat.	Pöpöh.	Gitik, j.

ENGLISH.	SUNDA.	SYNONYMES.
Sleep.	E, kalam.	Sare, j.
Forget.	Päo.	Lali, j.
Meet, find.	Aprok.	Panggih, j.
As, like.	Kawas.	Kaya, j.
Far.	Anggang.	Jauh, m.

Thus we see the Sunda, with native words of its own, yet borrowing indifferently from the Javanese, the Malay, and the Sanskrit. Sometimes it happens, however, that there is no native word, the most popular word as well as the synonyme being both foreign, as in the following instances:—

ENGLISH.	SUNDA.	
Head.	Ulu, m.j.	Mastika, j.
Brain.	Polo, j.	Utak, m. j.
Bee (black, gigantic).	Kumbang, m. j.	Bramara, j.
Heart.	Angan, j.	Ati, m. j.
East.	Wetan, j.	Timur, m.
Flesh.	Läuk, j.	Daging, m. j.
Life.	Ñawa, m. j.	Sukma, s.

In such cases as these, we can only suppose the native words to have been thrust out of their places, and superseded by foreign ones. In some cases, this is quite certain to have happened. Thus *sâgara*, “the sea” or “ocean,” and *jalma*, “man,” both of which are Sanskrit, are the only existing words in Sunda for these two familiar objects, while the Malay and Javanese have both, native words and Sanskrit synonymes, —the last, indeed, several.

The Sunda has no formal ceremonial language like the Javanese, but it has many words of respect when inferiors address superiors, mostly borrowed from the Javanese. These chiefly relate to the personal pronouns, to the relations of kindred, and to the parts of the body. The literature of the Sundas is meagre and mostly taken from the Javanese.

The island of Madura, divided from Java, at its western portion, by a strait of a couple of miles broad, widening to fifty at its eastern extremity, has its own peculiar language. The soil of Madura is poor, compared with that of Java, but its inhabitants are peaceful, industrious, and nume-

rous. For the last hundred years, the Madurese have been migrating to, and settling on the opposite shores of Java, depopulated by long wars, and in some districts they form the bulk of the present population, so that the Madurese is not confined to its parent island.

The Madurese is written in the Javanese character, and there is no evidence that it ever had one of its own. Its grammatical structure is, as usual, simple: gender and number in the noun are signified by adjectives, and relation by prepositions. A radical word is determined to be a verb by the prefixed particle *a*, as in Javanese, and a transitive or causal verb is formed, as in Malay, by the affix *kân*. A passive form is given to the verb by the prefixed particle *e*, equivalent to the *di* of the Malay and Javanese. Past time is expressed by the adverb *âla*, abbreviated *la*, and future time by *anda*.

The most essential of the particles are native, but among the Madurese words of this class, there is an unusual admixture of foreign words, Javanese, Malay, and even Sanskrit.

There are two dialects of the Madurese, the Madura spoken in the western part of the island, and the Sumânap in the eastern. Although differing a good deal, they are essentially one and the same tongue, as is shown by a general agreement in their particles, and indeed, in the great mass of their words. In the work of Sir Stamford Raffles, there are vocabularies of both, each amounting to about 2000 words. Taking that of Sumânap for an example, 1000 words of it are found to be composed of the following lingual elements:—Madurese 250 words; Javanese 170; Malay 145; common to the Malay and Javanese 360; Sanskrit 40; and Arabic 35.

From this analysis, it will appear that a fourth part of the Madurese only, is original. The number of Javanese words in it is easily accounted for by the vicinity of Java, and the higher civilisation and consequently the power and influence of its inhabitants; but omitting the exclusively Javanese words, it will be found that more than half the language is composed of Malay, or of words common to it and the Javanese. The proportion of words exclusively Malay is indeed remarkable,

and such as does not exist in any other language, east of Sumatra. It is, for example, nearly four times as great as in the Sunda, although the locality of the last lie nearer to the primitive seat of the Malay nation.

Considering that the phonetic character of the other insular languages mixed with the Madurese is essentially the same as its own, the corruptions, both in sound and sense, which their words undergo, when transferred to it are remarkable. The following are examples of corruptions in orthography :—

MADURESE.	MALAY.	JAVANESE.	ENGLISH.
Ale.	Adik.	Adik.	Younger brother or sister.
Odi.	Idup.	Urip.	Alive.
Koli.	Kulit.	Kulit.	Skin, husk, peel.
Ramut.	Rambut.	Rambut.	Hair of the human head.
Müa, sans.	Muka.	Muka.	The face.
Tumbat.	Tumit.	—	The heel.
Töut.	Lutut.	—	The knee.
Roso.	Rusuk.	—	A rib.
Gârâgi.	Jari.	Dâriji.	Finger or toe.
Ruba, sans.	Rupa.	Rupa.	Appearance, aspect.
Puja.	—	Uyah.	Culinary salt.
Koyi.	Kuñit.	Kuñir.	Turmeric.
Kokat.	Kuku.	Kuku.	Nail, hoof, claw.
Ganan.	—	Jangan.	Pot-herbs.
Migi, sans.	Biji.	Biji.	Seed, grain, corn.
Elap.	Silap.	Silap.	Error, mistake.
Band'ar.	Bânâr.	Bânâr.	Right, correct, just.
Dusân.	Bosân.	Bosân.	Disgusting, loathsome.
Pobu.	Bubuh.	—	To place, to lay down.
Galo.	Pâluh.	—	Sweat, perspiration.
Pâga.	Pâgang.	—	To catch, to lay hold of.
Gapa.	—	Tampa.	To receive.
Gabâi.	—	Gawe.	To do, to make.

Errors in sense are less frequent. The following are a few examples :—

MADURESE.	ENGLISH.	MALAY.	JAVANESE.	ENGLISH.
Bahini.	Woman.	Bini.	—	Wife.
Changkam.	The chin.	—	Changkâm.	The mouth.
Tangi.	To awake.	—	Tangi.	To arise.
Buru.	To flee.	Buru.	Buru.	To pursue.
Târka.	To doubt.	—	Târka.	To suspect, to accuse.
Angkara, sans.	Covetous.	Angkara.	—	Presumptuous.

MADURESE.	ENGLISH.	MALAY.	JAVANESE.	ENGLISH.
Elan.	To vanish.	Ilang.	—	To be lost.
Jaga, sans.	To arise.	Jaga.	Jaga.	To wake, to watch.
Entar.	To go.	Ântar.	—	To send, to despatch.
Taro.	To store.	Taruh.	—	To place, or store.

From the facts now stated, it may be fair to infer that the Malays must have migrated to, and settled in the island of Madura in considerable numbers, at some remote period, intermixing with the native inhabitants, and imparting to their speech a considerable portion of their own language. The errors in sound and sense would seem to show, that the admixture of nations which followed was that of one rude people with another, neither of them understanding, or at least not practising, the art of writing.

The language of the small, but fertile, well cultivated and populous island of Bali, is one of the most improved of the Archipelago, according to the standard of Malayan civilisation. Language of Bali. Bali being divided from the greater island of Java only by a very narrow strait, its language naturally partakes largely of the character and substance of that of the latter. The Bali is written in the Javanese character, wanting only the palatal d· and t· of the latter. The form of the letters hardly differs, although the Balinese write on palm leaves with an iron style, and the Javanese, now for a long time, on paper with pen and ink, and that the two nations have been dissociated by difference of religion and by a lapse of time approaching to four centuries.

The grammatical structure of the Bali is simple like that of all the other languages of the Archipelago. Number and gender are expressed by adjectives, relation by prepositions, time and mood by adverbs; but in general the words which serve these different purposes are original, and differ both from the Malay and Javanese terms, as may be seen by the following examples:—

ENGLISH.	BALI.	MALAY.	JAVANESE.
Male.	Muwani.	Laki, jantân.	Lanang.
Female.	Luh.	Pârâmpian, bătina.	Wadon.
Many.	Lïu.	Bañak.	Akeh, kat'ah.

ENGLISH.	BALI.	MALAY.	JAVANESE.
At, in, on.	Di.	Pâda, di.	Ing.
For, to.	Bakal.	Akân.	Marang, d'atâng.
From.	Uli.	Dâri.	Saking.
Past time.	Oña, buda.	Sudah, tâlah.	Wus.
Future time.	Ñak.	Mau.	Arâp.
Potential mood.	Bakat.	Bulih.	Angsal.

The Bali, like the Javanese, has a ceremonial dialect, borrowed in a good measure from the latter, but not identical with it throughout, for it borrows also from the popular language of Java. To a list of 310 words of the ordinary language of Bali furnished to me when I visited the island in 1814, words of the ceremonial dialect are annexed amounting to 131; of which 42 are ordinary Javanese, 9 only ceremonial Javanese, 5 Malay, 14 common to the Malay and Javanese, and 16 Sanskrit; leaving 45, the origin of which I cannot ascertain, but which may be presumed to be native. It does not appear that any part of the ceremonial dialect of Bali is formed like that of Java, by change of termination or the substitution of slender for broad vowels.

The Balinese have their sacred language, which is identical with the Kawi of Java, but instead of being obsolete as in that island, it is the current language of law and religion.

The vocabulary of Bali annexed to Sir Stamford Raffles' History of Java consists of 2188 words, and gives on analysis, the following lingual elements in 1000 parts; native Bali 450 parts; Javanese 120; Malay 70; common to the Malay and Javanese 280; Sanskrit 50; and Arabic 10. The appearance of a few words of the latter language is not difficult to account for. They amount in all to no more than 24, of which one half are the names of the months, which the Balinese, who have none of their own, appear to have adopted as a matter of convenience; just as the natives of Madagascar have adopted the names of the Arabian days of the week, although, like the Balinese, rejecting the Mahomedan religion. The few remaining Arabic words have been introduced by the Malay and Javanese traders, who have for ages visited the island and settled on its coasts. The Bali may, I think, notwithstanding that half its

words are foreign, be considered an original and distinct tongue.

The fourth language to which I have alluded as having a strong affinity with the Javanese, is that of the fertile and populous island of Lombok, divided only from Bali by a narrow strait. As this language is the termination of the group of tongues, in an easterly direction, which begins with Sumatra, it would be interesting to have some account of it, but I have never seen even the smallest specimen.

To the same class of languages with the Malay and Javanese, belong the many languages of Borneo, an island of about three times the extent of Britain, but for the use and advancement of man by no means possessing qualities commensurate with its extent. It is one unbroken solid mass of land bisected by the equator, and with a coast outline unbroken by deep bays or inlets. So far as is known, the interior is a congeries of mountains rich in metalliferous wealth, covered, with rare exceptions, by a deep, rank, primeval forest, with a soil, generally, stubborn and unfertile. Certain it is, at all events, that no respectable civilisation such as has sprung up among the same race of men in all the other great islands, has ever arisen in Borneo; and, it seems, therefore, reasonable to conclude that the soil and local formation are the main obstacles.

The aboriginal inhabitants of Borneo are all, as before mentioned, of the same race with the Malays and Javanese. They are divided into numerous distinct tribes, each, it is stated, speaking a separate language, and I have myself seen the names of, at least, sixty of these small nations. A few of them appear to be mere vagrant hunters without fixed habitation, but the majority have made an advancement in civilisation a good deal beyond this. These last practise a rude agriculture, cultivating rice, cotton, the banana, the batata, the coco and areka palms, with some farinaceous roots and potherbs, and domesticating the hog, the dog, and the common fowl, but not the ox, although a denizen of their forests. They, moreover, understand the art of making malleable iron, and fabricating it into tools and weapons.

The native inhabitants of Borneo have no common name by

which to distinguish themselves from the people of other regions. The word Dayak, by which they have been known to Europeans, is Malay, and applied to the wild inhabitants of Sumatra, Celebes, or indeed to those of any other country, as well as to the savages of Borneo. Among themselves, each tribe is known by the principal river on the banks of which they principally dwell.

The greater part of the coast of Borneo is rather dotted than peopled by Malay settlements; according to the Malays themselves, the result of migrations from Sumatra dating as far back as thirty generations. A small portion of the eastern coast is occupied by settlements of the Bugis of Celebes, of more recent date. Thus, the aboriginal inhabitants are, in a great measure, locked up in the interior, and precluded from access to that commerce with strangers that might civilise them. The Malays and natives of Celebes, by their superior civilisation and power, domineer over the rude aborigines, without, however, being able to penetrate into the interior, or to dispossess them of their land. This sketch will make intelligible what it will be necessary to say respecting the native languages of Borneo.

Of these languages I possess vocabularies of no more than nine; seven of the north-western coast, on the authority of Sir James Brooke; one of the western coast collected by myself; and a far more valuable and extensive one than either of these, by Mr. Robert Burns, contained in the *Journal of the Indian Archipelago*. Fortunately the last is that of the most numerous, advanced, and powerful tribe in the island, the Kayan, whose possessions extend from the northern to the southern coast. It consists of 854 words. Mr. Burns had resided for six months among the Kayan, and acquired a competent knowledge of their language. Relying on the correctness of his ear, and judging by his vocabulary, for he has given no explanation of the orthography he adopted, the Kayan alphabet will consist of the vowels a, e, i, o, u; of the diphthongs ai and oi; and of the consonants b, d, dj, h, k, kn, l, m, n, ng, ñ, p, r, s, t, v, w, y. The consonants, therefore, want the ch and j of the Malays and Javanese, but have

three letters which these languages do not possess, v, dj, and kn. What the sound of these double letters is, is not stated. The liquids, or letters which coalesce with other consonants are l, r, and w. The aspirate, it would appear, may either precede or follow a vowel, and one example is given in which it evidently aspirates a consonant, the word "whin," employed in some of the compounded numerals. Thus, then, the Kayan alphabet seems to consist of five vowels, two diphthongs, and eighteen consonant sounds.

No native tribe of Borneo has ever invented letters, as has been done by all the more advanced nations of the other great islands of the Archipelago; nor have they adopted the written character of any other people. In 1840 two highly intelligent and enterprising American missionaries penetrated a considerable way into the interior of the island from its western coast, and found on the banks of a river called the Sâkapan, a tributary of the river of Pontianak, an inscription on stone in an unknown character. This stone, known to the neighbouring Malays under the name of Batu tulis, or "the stone with the writing," was the fragment of a rock on the perpendicular side of which was the inscription occupying two feet in depth and four in length. From the existence of this writing it might be suspected that the aborigines of Borneo were once in possession of a knowledge of letters; but it is far more probable that the inscription was the work of strangers, and from its resemblance to the inscription discovered on the site of the present town of Singapore, I am disposed to conclude that these strangers were Malays who, according to their own account, had settled in Borneo before their adoption of the Mahomedan religion, and when they must have been in possession of their native alphabet.

Although the wild inhabitants of Borneo have no knowledge of letters, a practice obtains among them, which may be the first step towards writing. The following is the account of it given by the missionary to whose authority I have already referred. "The Dayaks, or some of them, at least, have a kind of symbolic mode of communication, exceedingly simple.

A Malay sitting in our boat first informed us of it, and appealed in confirmation of what he said, to the Dayaks sitting on the shore; requesting them at the same time to furnish us with a specimen. They immediately took their knives, and cut out the forms of two sumpitan (blowpipe) arrows, one somewhat longer than the other. On both, notches were cut. These arrows are, if we have been correctly informed, sent round to the different villages of the same tribe to rouse them to war. The notches on the smaller arrow denote the number intended to make the attack; and those on the larger, the number of men demanded of the different villages. They sometimes burn one end of the stick and paint the other red, denoting the intention to burn the village to be attacked, and destroy all the inhabitants. They also use rods for the same purpose, and also balls.”*

The specimen of the Kayan given by Mr. Burns, contains the following proportions of different languages in 1000 words:—Malay 35; Javanese 6; common to the Malay and Javanese 83; and Sanskrit and Arabic, evidently through the Malay, 2 each. The proportion of foreign insular words is therefore no more than 110 parts in 1000; leaving 886 unaccounted for, and I conclude, original Kayan. In 167 adjectives I can find only 22 that are Malay or Javanese; in 12 pronominals only 2; in 42 adverbs, and conjunctions only 2. Most of the numerals can be traced to the Malay or Javanese. The Kayans would seem to count only as far as ten, with its compounds up to 100, but not including this last number.

For the satisfaction of the reader, I give the particles of the Kayan, adding the Malay or Javanese word which seems to have been borrowed. The prepositions are as follow:—Maniti, “from;” bara, “at;” mutang, “by” or “through;” dain, “with;” kalam, (Malay *dalâm*) “in;” habai, “out;” naimo, “out of;” huson, “on, upon;” hida, “under;” tahang, “between;” jelang, “near;” lawat, (Javanese, *liwat*) “beyond.” The following are the adverbs:—Hini, (Malay, *sini*)

* This account is taken from the Singapore Free Press, a journal which always contains much original and curious information, conducted by Mr. Robert Logan, a gentleman equally learned, assiduous, and enterprising, and himself a principal contributor.

“here;” hiti, (Malay, situ) “there;” hino, “where;” ona, “before;” balung, “behind;” bahuson, “upward;” bahida, “downward;” hida, “below;” huson, “above;” hinopa, “whether;” balung, “backward;” manino, “whence;” mahup, “now;” dowini, “to-day;” maringka, “lately;” mahaupini, “just now;” arupa, “long since;” dao-dahalam, “yesterday;” jima, “to-morrow;” diyanpa, “not yet;” baia, “afterwards;” hala-tesi, “sometimes;” mahapa, “perhaps;” mijat, “seldom;” hiran, “when;” kahom, “much;” ok, “little;” kori-liha, “how much;” kori-aya, “how great;” tami, “enough;” kahom, “abundantly;” udi, (budi, Sanskrit) “wisely;” ombak, “foolishly;” marong, “justly;” kiga, “quickly;” dara, “slowly;” jak, “badly;” lan-lan, “truly;” i, “yes;” diyan, “no, not;” diyandipa, “not at all;” nonan, and kori, “how;” nonan-nonan, “why;” non-pohun, “wherefore;” läan, “more;” lalu-kahom, (lalu, Malay to pass) “most;” sayu, “good;” lalu-sayu, “better;” sayu-lan, “best;” lalu-jak, “worst;” jaklan, “worst;” rüa, “again.” The conjunctions are the following:—panga, “and;” jivang, “if;” köa, “both;” lavin, “because;” lavin-nu, “wherefore;” lavin-ite, “therefore;” noti, “as;” barangka, “although;” yot, “also.” Even the five words which are given as of foreign origin are doubtful. Thus *halam*, “in,” from the Malay *dalâm*, may be only an accidental coincidence of sound; for the same word, meaning “deep,” is given among the adjectives with its correct orthography. It may be suspected that some of the simpler particles have been omitted in Mr. Burns’ list of words. Thus, *hida* is “below” or “down,” and *bahida*, “downwards;” *halam* is “in,” and *pahalam*, “into;” and the probability is, that the first syllables in these words are prepositions equivalent to the *di* and *ka* of the Malay or the *ing* of the Javanese, meaning “in” or “at.”

From this examination of the language of the Kayan, the conclusion, I think, must be, that it is an original and distinct tongue, and that the words of Malay and Javanese found in it are extrinsic. These foreign words will always be found to be in proportion, in the aboriginal Bornean languages, to the degree of intercourse which subsists between the tribes

that speak them and the Malays. This will appear from comparing the number of such words in the nine languages of which specimens have been furnished by Sir James Brooke. The number of foreign words, that is of Malay and Javanese, in 100 words of the Kayan is 12; in the Sintah, 33; in the Sau, 34; in the Milanau, 41; in the Meri, 44; in the Biajuk, 44; in the Malo, 52; in the Sakaran, 86. The Kayans are a powerful tribe that has never been subjugated by the Malays, and the others, smaller tribes that have been either long tributary to them, or much intermixed with them.

In some of the instances cited, it is only necessary to suppose the invasion of the Malay to be carried a few steps further, and the native tongue is swamped and Malay substituted for it. The judicious missionaries whom I have already quoted, make the following statement on this subject:—"All the Dayaks of Sugalam have long since abandoned the cruel practice of cutting off heads, and are in some degree convinced of the evil of the practice. They have also lost their own language and speak nothing but Malay. The number of swine seen under their dwellings afforded similar demonstration that they have little or any desire to become Mahomedans. Their love for the flesh of those animals, as the young man who was with us (a Mahomedan Malay) remarked, is a great obstacle to their embracing Islamism, but, added he, 'perhaps they would like your religion better.'"

The passion for pork does not appear always to have saved the Dayaks from proselytising, for, on the same authority, we have the following account.—"Between two and three hours after quitting Sangau, we touched at a Dayak kampung, (village) called Pangaladi. The number of inhabitants is about 200, who, like the Dayaks of Sugalam, have lost their language, and speak nothing but Malay, and what is more, they have become the disciples of the prophet of Mecca. The very appearance of the village seems to indicate this. According to true Malay style, it is composed of scattered dwellings, surrounded by fruit trees, among which the banana predominated. (The Dayaks dwell in one huge barn-like house rudely fortified.) The conduct and appearance of the inhabitants

themselves indicate that the most marked change has taken place. Some of them were engaged in their prayers when we arrived. They were as loud, and apparently as devout, as the Malays. Their conversion took place about six years ago."

I find on looking over my notes, taken from the information of envoys from the Sultan of Borneo proper, who came to Singapore in 1824, that this information is fully confirmed. Of the 40 wild tribes dwelling in the territory of Borneo proper or living on its borders, eight, they said, had adopted the Mahomedan religion and Malay language, and parts of five other tribes had done the same. There is, in fact, going on in Borneo the same kind of process, on a small scale, which on a great one obliterated the languages of ancient Italy, Gaul, and Spain, and substituted the language of the Roman conquerors.

Comparing the native words of the different languages of Borneo with each other, that is, excluding the Malay and Javanese, there are few words in common, except among contiguous or friendly tribes. Thus all the languages have a native word for "woman," but they are the same only in two out of nine. For the adjective "good," there are native words in five languages, and in all five they are different. For the verb "to go," there are native words in seven languages and not one of them agree. In the language of the Bïajuks of the southern coast, I can discover but one word which agrees with those of any one of the nine languages of the north-eastern coast, and that belongs to the language of the Kayans who extend across the island to near both coasts.

The probability, then, is, that the languages of Borneo, like those of America, will be found to be distinct and original tongues; and this view would seem to be confirmed by the personal observation of the missionaries. "They all," say they, "understood and conversed quite fluently in the Malay language. This man (a Dayak) confirmed what we before heard of the Babel-like diversity of languages among the people. Almost every separate tribe has its distinct language, understood only to a very limited extent by the nearest neighbouring tribes. The absence of books among them, and the existence

of the most deadly feuds and animosities between the various tribes, presenting to mutual communication a barrier more impassable than that of seas and mountains, are, probably, the principal cause of this diversity. Were you to meet Dayaks of such and such a place, could you hold communication with them by any common language? we inquired of this man. How could I dare visit them? was his instant reply; by such an act of temerity I should lose my head."

The great island of Celebes may be considered the centre of a group of languages, which, although agreeing with those heretofore described, in simplicity of grammatical structure, Languages of Celebes. differs very widely from them in phonetic character, albeit spoken by the same race of men. The name Celebes is known only to Europeans, and has never been traced; most probably, however, it was imposed by the Portuguese, the first European discoverers of the island. When the Malays have occasion to name it, they call it Tanah Bugis, or the land of the Bugis, that is, of its principal nation. Celebes is intersected by the Equator, leaving a small portion of it in the northern and the mass in the southern hemisphere. Its greatest length is about 500 miles, but its greatest breadth does not exceed 100; and in some places it is hardly one-third of this width. Its shape is singular, consisting of a small nucleus, from which spread out four great arms, forming so many peninsulas, with three deep bays between them. Its geological formation, as far as known, is primitive, and the volcanic formation, extending from Sumatra to the Moluccas, does not include it. The south-western limb, or peninsula, lying between the bay of Boni and the strait which divides the island from Borneo, is the seat of its most civilised nations. This sketch of Celebes will show, that in physical geography it has great advantages over the neighbouring island of Borneo. In fertility of soil, however, it is far below Java and the small islands near it, and, perhaps, also below Sumatra; while even in this respect, it is probably superior both to Borneo and the Malay peninsula.

Celebes may be considered the focus of an original and independent civilisation, which probably sprung up among the most

advanced of the nations which occupy it, called by themselves Wugi, and by the Malays, and after them by Europeans, Bugis. In material civilisation the Bugis are equal to the Malays, and although below the Javanese in agricultural skill, are, at present, far above both in commercial enterprise, and, indeed, may be considered to be, in our times, the most active and energetic people of the Archipelago, acting the same part in the intercourse of its nations, which the Malays and Javanese did on the arrival of Europeans. They conduct the greater part of the carrying trade, are found as settlers at every convenient point, and, in some places, have even formed independent colonies. All this, however, is matter of comparatively recent date. The first notice I find of this people is in the Annals of Ternate, one of the Moluccas, to which they repaired for the purpose of forming a settlement in A.D. 1358. Barbosa, who gives an account of the Javanese and other traders whom he met with at Malacca, before its conquest by the Portuguese, never names the Bugis, which would not have been the case, had their trade been, to any degree, as conspicuous as it is in our times.

At present, not only all the cultivated languages of Celebes, but several, also, of some of the neighbouring islands, are written in one alphabet, called the Wugi or Bugis, and most probably the invention of the people of the same name. This alphabet differs wholly in the form of its letters from every other alphabet of the Archipelago, and I have no doubt, also, from every foreign one. It consists of small segments of circles, generally running in a horizontal direction, and like the other alphabets of the Archipelago, written from left to right, the letters being unconnected. It has a neat appearance, and might be written as rapidly, at least, as we do arithmetical figures, which could hardly be said of any of the other alphabets of the islands, and especially of the most perfect of them, the Javanese.

The Bugis alphabet is arranged according to the Hindu organic classification, and consists of twenty-three consonants and five vowels. It has been several times engraved in European works, but I take it from the English, Bugis, and Malay vocabulary of Mr. Thomsen, a Dane by birth, but long an

English missionary at Singapore. Having had the pleasure of being acquainted with Mr. Thomsen, I can vouch for his extensive acquaintance with the oral and written Malay. The words in the Bugis part of his vocabulary are given in the native as well as in Roman letters. The Bugis consonants are as follow, k, g, ng, m, nk,—p, b, m, ng, mp, —t, d, n, nr, —ch, j, ñ, nch; a, r, l, w, s, h, y. Thus we have a class of gutturals, labials, and palatals, with two nasals to each. The last one of these nasals in each series are respectively named nkak, mpak, nrak, and nchak, in Mr. Thomsen's explanation, but to all appearance pronounced like the first nasal of each series. No explanation is given by Mr. Thomsen of these peculiar nasals, nor can I find that they are used in the vocabulary. The vowel a, the liquids r, l, w, and y, with the sibilant and aspirate, are thrown into a miscellaneous class.

The vowels are represented by orthographic marks, as in the other alphabets of the Archipelago. The mark for i is a dot over the consonant, and for u one under it. A perpendicular stroke, with a single barb to the right, and placed before the consonant, represents e, and a similar stroke after the consonant, the barb being to the left-hand, represents o. There is a peculiar vowel in the Bugis, not found in the Malay or Javanese, but which is apparently the same as that which I have described as existing in the Sunda, and which has the sound of the German ö, and as such, it is represented in this work. But it may also have, in the Bugis, the sound, "ön" and "öng," according to its position in a word, that is, be a syllable composed of this vowel ending in either of two nasals. The vowel a, as usual, is inherent in, and follows every consonant, unless another vowel mark is attached to it, and in this case it is superseded by the latter. It is itself a substantive letter, and standing alone is an initial. With the marks of the other vowels, in the same way in which these are applied to the consonants, it becomes one of these vowels as an initial. The vowel sounds of the Bugis, then, are a, e, i, o, u, ö. It wants the â of the Malay and Javanese. The aspirate is found in writing only as an initial, and although existing in the language at the end of a word, it is left to be understood without any sign to express it. This, with the anomalous

vowel ö, constitute the imperfections of the Bugis alphabet. It contains no sign for eliding the inherent vowel, nor, indeed, is such a sign required, since in the Bugis language no two consonants, nasals excepted, can follow each other without the intervention of a vowel. No word, indeed, can terminate except in a vowel, the nasal ng, or ön, or the aspirate, the last understood, but not written, and represented in Arabic and Roman letters by k. The following is the Bugis alphabet in the native character:—

SUBSTANTIVE LETTERS.

k	g	ng	nk	p	b	m	mp	t	d	n	nr	ch	j	ñ	neh
⌈	⌈	⌈	⌈	⌈	⌈	⌈	⌈	⌈	⌈	⌈	⌈	⌈	⌈	⌈	⌈
a	r	l	w	s	h	y									
⌈	⌈	⌈	⌈	⌈	⌈	⌈									

VOWEL MARKS APPLIED TO THE LETTER K.

ke	ki	ko	ku	öng
⌈	⌈	⌈	⌈	⌈

The phonetic character of the Bugis distinguishes it remarkably from the Malay, the Javanese, and all the other languages of the western part of the Archipelago. This peculiarity, accompanied by much commutation of letters, and many elisions, is such that all foreign words introduced into the language are so greatly disfigured that it is often difficult to detect them. Thus, the following words of the western insular languages are altered in the Bugis: mawar, “a rose,” becomes mawara; ratus, “hundred,” ratu; laksa, “ten thousand,” lasa; rampas, “to plunder,” rapai; bintang, “a star,” witöeng; bulan, “the moon,” ulöeng; ribut, “a storm,” riwuk; and bârsin, “to sneeze,” barösingöng. In Arabic words, owing to the still wider difference in the pronunciation, the departure from the original is still greater. Thus, mäsġid, “a mosque,” becomes masigi; sälam, “salutation,” sölöng; bärkät, “a blessing,” baraka; kärtäs, “paper,” karötasa; wäkt, “time,” wötöë; and säbäb, “cause,” sabak.

Besides the popular alphabet, an obsolete one is stated by Sir Stamford Raffles to exist in some ancient manuscripts, and

he has given an engraving of it, without, however, the vowel points. It is as follows: k, g, ng; p, b, m, t, d, ng, ch, j, ñ, y, r, l, wa, s, a. This also follows the Hindu arrangement, but wants four nasals of the current alphabet, and it has no aspirate. Including the vowel a it is composed of 17 letters only. The form of the letters is widely different from that of the alphabet in use. It is more complex, and has much the appearance of being the invention of a distinct nation from that which invented the modern alphabet.

No grammar of the Bugis language has ever been published; but it is known, like the other languages of the Archipelago, to be of simple structure, and without inflexions,—gender and number being formed by the help of adjectives, cases by prepositions, tenses by adverbs, and moods by auxiliary verbs; the words employed in all these cases being different from those used in Malay and Javanese, nothing being like indeed, save the manner of using them.

The following is a list of the most simple of the Bugis particles, as they are given in the vocabulary of Mr. Thomsen, and it will be seen that, although a few of them may be traced to the Malay, or even Sanskrit, the great mass are original:—

BUGIS.	MALAY.	ENGLISH.
Kori.	Akân, ka.	To.
Ri.	Di pâda.	At, in, on.
Kuwiri, kuwâeroḥ.	Dâri, dâripâda.	From, of.
Ule.	Dângân, ulih.	With, by.
Ilalong.	Dalâm.	In, within.
Saliwong.	Luwar.	Out, without.
Yaso.	Atâs.	Above.
Yawa.	Bawah.	Below.
Palawangöng.	Sâlâng, antara.	Between.
Lösok.	Trus.	Through.
Iliwong.	Sâbrang.	Over, or across water.
Olok.	Ad'âp.	Before, in front.
Monri.	Bâlakang.	Behind.
Madöpek.	Dâkat.	Near.
Komaïe.	Sini.	Here.
Kotu.	Sana, situ.	There.
Pega.	Mana.	Where.
Madopek.	Dâkat.	Near.
Mabela.	Jauh.	Far.

BUGIS.	MALAY.	ENGLISH.
Riölok.	Diad'âp.	Before.
Rimunri.	Dibâlakang.	Behind.
Mariäsok.	Kaatâs.	Upward.
Mariawa.	Kabawah.	Downward.
Riasok.	Diatâs.	Above.
Riawa.	Dibawah.	Below.
Pego.	Kamana.	Whither.
Kuwarîa.	Kasana.	Thither.
Mariölok.	Kaad'âp.	Forward.
Marimonri.	Kabâlakang.	Backward.
Polepego.	Dârimana.	Whence.
Poleküaria.	Dârisini.	Hence.
Pegi-pegî.	Barangkamana.	Wherever.
Matupa.	Sâkarang.	Now.
Islo.	Däulu.	First, formerly.
Idenre.	Tadi.	Lately.
Maitana.	Lama.	Long ago.
Bajapa.	Esuk, besok.	To-morrow.
Dekpa.	Bâlum.	Not yet.
Rimonripi.	Kâmdiyan.	Hereafter.
Marawanggöng.	Jarang.	Seldom.
Sitaitana.	Sadiyakala, sanântiyasa.	Always, ever.
Mäega.	Bañak.	Much.
Naiya.	Apabila.	When.
Riwötu.	Tatkala (sans.).	Then.
Singgi.	Bârapa.	How much.
Gönök.	Chukup.	Enough.
Machai.	Pand'ai (sans.).	Wisely.
Bongo.	Bod'oh.	Foolishly.
Masitak.	Lâkas.	Quickly.
Mania, maniai.	Pärläan.	Slowly.
Barakuumöni.	Barangkali.	Perhaps.
Nakonako.	Kalu-kalu.	Possibly.
Tonggöng.	Sungguh.	Verily.
Majöpu.	Bätul, bânar.	Truly.
Iyo.	Iya.	Yes.
Dek.	Tiyadak.	No, not.
Pekonagi.	Bagaimana.	How.
Mago.	Mângapa.	Why.
Paimoug.	Lagi.	More.
Öröng.	Dan.	And.
Nako, naroko.	Kalau.	If.
Nayakëa.	Tâtapi.	But.
Iyareka.	Atawa (sans.).	Or.
Sangadina.	Mälâyinkân.	Except.
Padai.	Sâpurti.	As, like.
Mauna.	Mâski.	Though.
Mua, muto.	Juga.	Also.

It will appear from these examples, that the Bugis particles are even more free from foreign admixture than the Malay, among which will be found several taken, wholly or in part, from the Sanskrit.

The total number of words in the vocabulary which I have now under examination is 1824, and in 1000, the following are the proportions of the different languages :—Malay 54, Javanese 8, common to these two languages 164, Sanskrit 18, Arabic 13, leaving 767 of native Bugis. In the whole vocabulary there are besides 7 words of Telinga, 3 of Persian, and 9 of Portuguese. The proportion of foreign insular words, that is, of Malay and Javanese, is 226, or about one-fourth part of the language. This number, although large, is not essential to the structure of the Bugis, which can be written without them as we can write English without the help of Norman-French.

Many of the foreign insular words found in the Bugis are but synonymes of native terms, as the following examples will show :—

ENGLISH.	NATIVE BUGIS.	MALAY SYNONYME.
Wind.	Löma.	Anging, (angin).
East.	Alao.	Timorok, (timur).
West.	Urai.	Barök, (barat).
North.	Manorang.	Utara (sans.).
South.	Maniyang.	Silatang, (sâlatan).
Salver, tray.	Kaporak.	Dulang.
Pail, bucket.	Pasüok.	Timba.
Alligator.	Torisalok.	Büaya.
White ant.	Borebore.	Ani-ani.
To squint.	Jerok.	Juling.
To compose, to write.	Atuï.	Karini, (karang).
To run.	Madek.	Lari.
To scratch.	Kakang.	Garu.

The great bulk of the foreign insular words found in the Bugis are nouns. Among the pronouns, 17 in number, there are none. In 254 adjectives in the vocabulary, excluding repetitions and those that are of Sanskrit and Arabic origin, there are no more than 18; and among 300 verbs, all greatly disfigured, and a few perhaps doubtful, only 73. When all this,—the originality of the particles, and the peculiarity of

Bugis pronunciation, producing mutilation in most of the foreign words adopted, are considered, I think it will be safe to consider the Bugis an original language, or, at all events, one wholly distinct from the Malay and Javanese. The words of these which it contains are not essential, but extrinsic, and I have no doubt were introduced in the course of ages of commercial intercourse, and the settlement of Malays and Javanese in Celebes.

The Bugis language has no ceremonial dialect like the Javanese. This would be incompatible with the rude equality and freedom which characterise the tribes of Celebes, but its absence must, also, be considered as implying a less ancient and advanced civilisation. Bugis literature, like that of the Malays and Javanese, consists chiefly of romances. Books appear to be sufficiently numerous. When in Celebes in 1814, I obtained above thirty volumes, most of which are now in the British Museum.

Of the languages of Celebes, the next in importance to the Bugis is the Macassar. The people who speak this tongue inhabit the same peninsula. They call themselves and

The Macassar language.

their language Mangkasara, and hence the Mâkasar or Mângkasar of the Malays, from whom we have taken the name. The Macassar has the same phonetic character and is written in the same alphabet as the Bugis, although the letters be a little less copious. No vocabulary of this language has ever been published; and, perhaps, the fullest list of words of it is that which I collected myself when I visited Celebes in 1814, consisting of 250 words only. An analysis of this list gives the following results:—Malay 21 words, Javanese 10, common to the Malay and Javanese 62, Sanskrit 17, and Native 140. Of foreign insular words, therefore, it contains 93, which make about 38 in 100, while 56 in 100, or better than half the language, is native. Of the 140 native words, 76, or about half, are common to the Macassar and Bugis. Most of these are nouns. Of 21 adjectives, 6 are the same as in the Bugis; of 6 verbs, 1 only is the same; of 6 particles, 2 are alike; and of 6 pronouns, none are the same. The specimen of the language is too limited to enable us to come to a safe

conclusion, but I incline to the belief that the Bugis and Macassar are distinct languages, and not mere dialects of one tongue.

Besides the two principal languages, the Bugis and Macassar, there are three other languages of Celebes written in the same character, or, at least, occasionally written in it; the Mandar, the Mânado, and the Gorongtalu. Minor languages of Celebes. The Mandar is spoken by a people on that side of the southwestern peninsula, which fronts Borneo. Of this and the other two languages, I possess only the scanty specimens given in the work of Sir Stamford Raffles, amounting to fewer than 50 words, including the numerals. Out of 46 words of the Mandar, 9 are native, 4 Bugis, 5 common to the Bugis and Macassar, 6 Malay, 6 Javanese, and 18 common to these two languages. An ampler specimen would, without doubt, give very different results, showing a much larger proportion of native words.

The Mânado and Gorongtalu are languages of the long and narrow northern peninsula which has the sea of Celebes on one side and the deep bay of Gorongtalu on the other. Of 46 words, the Mânado has 22 that are native, 2 that are Malay, 7 that are Javanese, 14 that are common to these two languages, and one that is Macassar, but no Bugis word. Of 44 words of the Gorongtalu, 23 are native, 7 Malay, none exclusively Javanese, 14 common to the Malay and Javanese, but no Bugis or Macassar word. If the orthography of the specimens of the three languages is to be relied on, their phonetic character must differ essentially from that of the Bugis and Macassar, for several of their words are made to terminate in consonants that are neither nasals nor aspirates, which never happens in those languages.

Besides the five cultivated languages which have been enumerated, there are in Celebes languages spoken by the wild tribes of the interior, called by the Bugis, Turaja, but of these nothing is known to Europeans.

The island of Sumbawa, the third in a direct line east of Java, about three times the extent of Bali or Lombok, and divided by a deep bay into two peninsulas, has three lan-

guages, the Sumbawa, the Bima, and the Tambora. The geological formation is eminently volcanic, and it was in this island that took place in 1815 the most tremendous volcanic eruption on record. On my way to Celebes in 1814, I saw this volcano in activity, and the great eruption took place in the following year, when I was at Surabaya in Java, distant about 250 miles. We were there enveloped in darkness by the ashes from the volcano for three days. The natives of Sumbawa are little inferior in cultivation to the most improved nations of Celebes.

In the appendix to Sir Stamford Raffles' History of Java, short examples are given of the three languages of Sumbawa. According to these, the Sumbawa contains 9 Malay words, 1 Javanese, 21 common to these two languages, 5 Bugis, 3 Macassar, 4 common to the Bugis and Macassar, and only 1 native word out of 45. This would make it appear that the Sumbawa is a mere mixture of foreign tongues; but I have no doubt but that this result is produced by the inadequacy of the specimen adduced. But 46 words of the Bima give a different result. Two only are Malay, 3 Javanese, 13 common to these two languages, and 2 Bugis, while 26 are native. But the most remarkable result is exhibited by the analysis of the Tambora language. Of 48 words, 2 only are Malay and Javanese, viz:—bulu, "a hair," and makan, "to eat;" and there is but one which is Bugis, the term for man or human being. All the rest, including 12 numerals, have every appearance of being original. It was in the country of the people speaking this language that the great volcanic eruption of 1815 took place, and natives of Sumbawa afterwards stated to me, that the greater part of the tribe was destroyed by it. If the orthography of the specimens of the languages of Sumbawa be correct, their phonetic character must differ from that of the Bugis and Macassar, for several of the words are made to end in consonants which are neither aspirates nor nasals.

The Sumbawa and Bima languages are written in the Bugis character, but there exists in this island a singular and curious obsolete alphabet worth noticing; it is as follows:—a, ch, ph, u, s, r, t, th, b, l, gh, j, p, d, w, m, ch, dh, bh, k, ng,

rk, dh, h, kh, b, z, y, d, f, g, ñ. The Hindu classification is not observed; indeed, there is no order, but, on the contrary, great disorder. We have here 32 characters, and omitting the vowel a and aspirate, 30 consonants, consisting of 7 labials, 4 dentals, 4 palatals, 4 gutturals, 4 nasals, 6 liquids, and 2 sibilants. Among the characters, there are no fewer than 9 aspirated consonants, and there are two letters, f, and a z, unknown to any other alphabet of the Archipelago. Exclusive of the aspirated letter, there are three characters to represent the sound of b, two of which may be duplicates, which would reduce the number of consonants to 28. The vowel points are not given; but, judging by the presence of the vowel a as a substantive letter, it is probable they were of the same nature as those of the other alphabets of the Archipelago. This alphabet is ascribed to the Bima nation, but on what ground I do not know, for the characters do not generally correspond with the simple sounds of the Bima language as exhibited in the specimen given of it. It would rather seem to belong to a foreign tongue, or to some extinct language of the islands, differing in phonetic character from any of those now existing.

The large island of Flores, the fifth in a line east from Java, due south of Celebes, and of volcanic formation, affords the first example of a race of men seemingly intermediate between the Malay and Papuan, or negro, but partaking far more of the physical form of the first than of the last. The complexion is a good deal darker than that of the Malay, the nose flatter, the mouth wider, and the lips thicker. The hair is not lank, as in the Malay, but buckles, without frizzling as in the Papuan. The stature is the same as that of the Malay, that is, short and squab.

Flores, according to the statements made to me by Bugis traders, themselves settlers in the island, is inhabited by six different nations, speaking as many different languages; the Ende, the Mangarai, the Kïo, the Roka, the Konga, and the Gâleteng, names derived from the principal places of their residence. By the Bugis merchants just mentioned, who were well acquainted with two of their languages, the Ende, and the Mangarai, I was supplied with a list of 72 words of each.

Judging by these specimens the sounds of the languages of Flores consist of the following vowels:—a, â, e, i, o, u, and the following consonants, b, ch, d, f, g, h, j, k, l, m, n, p, r, s, t, w. According to this, they want the d, ñ, t, and y of the Malay and Javanese, but have the labial f, which these and the other written languages are without. The natives of Flores have no written character; indeed, after quitting Celebes, no native written character is known to exist within the strict limits of the Archipelago.

The Ende has the following integral parts in the 72 words to which I have alluded:—Native words 42, Malay 2, Javanese 3, common to the Malay and Javanese 22, Sanskrit 2, and Bugis 1. The Mangarai gives the following proportions in the same number:—Native 38, Malay 3, Javanese 6, common to these two languages 23, Sanskrit 1, and Bugis 2. According to this, more than half of both languages is native, but the specimens are far too small and imperfect, and larger and more complete ones would, I am satisfied, show that the native portion of the language is far greater than I represent it. The greater number of the words in the lists are nouns, always the class most amenable to the invasion of foreign terms. There are but 8 adjectives, and 5 verbs, while there are 13 numerals, nearly all counted as Malay or Javanese.

The large island of Timur, a word which means the East, and which was probably imposed by the Malays, to whose language it belongs, because this was the extreme limit of their
Languages of Timur. ordinary commercial voyages to the south-east, is about three times the extent of Jamaica. It lies behind the long chain of volcanic islands beginning with Java, reaches to the 11° of south latitude, and its geological formation is said to be chiefly primitive. Its principal inhabitants are of the Malayan race, but it contains also Papuans or Negroes, and tribes of the intermediate race.

In the Malayan Miscellanies, published under the auspices of Sir Stamford Raffles, at Bencoolen, in 1820, lists of two languages of Timur, and of the languages of the two small islands at its western end, Rotti and Savu, are given, amounting each to 95 words. The two languages of Timur are the

Manatoto and the Timuri, the first spoken at the north-east end of the island, and the last used by many of the tribes as a common medium of intercourse.

No alphabet has ever been invented in Timur; but judging by the specimens of its languages, the vowels are the same as those of the Malay and Javanese, viz:—a, â, e, i, o, u, and its consonants, as follow—b, g, h, k, l, m, n, ng, r, s, t, v, y. The following six consonants of the Malays and Javanese:—ch, d', j, ñ, p, t' and w are wanting, and consequently the number is but 14, including v. The Rotti seems to have the same number of vowels as the Timurian languages, and its consonants are :—b, d, f, g, h, k, l, m, n, ng, p, r, s, t, w, y. It wants, therefore, the Malay and Javanese sounds:—ch, d', j, ñ, t', but has the labial f, for which, as before stated, no character exists in any written language of the Archipelago. The Savu vowels are the same as in the languages of Timur and the Rotti, and the consonants b, d, h, j, k, l, m, p, r, s, t, w, so that it wants of the Malay and Javanese consonants the following 6 :—d', g, ng, ñ, t', and y, and consequently has but 12.

The 95 words of the four languages which I have mentioned consist of 14 numerals, 10 adjectives, 7 verbs, and 2 particles. As data, therefore, to determine the affinities of these languages, they are quite inadequate. The following, however, is an analysis of their component parts. The Manatoto contains 57 native words,—4 Malay, 6 Javanese, 25 common to the Malay and Javanese, 2 Sanskrit, and 1 Bugis. The Timuri has 56 native words, 3 Malay, 6 Javanese, 27 common to these two languages, 2 Sanskrit, and 1 Bugis. The Rotti has 56 native, 3 Malay, 5 Javanese, 27 Malay or Javanese, 2 Sanskrit, and 2 Bugis words. The Savu has 66 native, 4 Malay, 4 Javanese, 20 Malay or Javanese, and 1 Bugis, but no Sanskrit word. From this examination it will appear, that near 60 parts out of 100 of the three first languages are native, and that of the language of Savu, an island lying at a considerable distance from Timur, near 70 parts are so. If the specimens had been more ample, with a just proportion of the different classes of words, the native part of all these languages, I have not the least doubt, would be shown to be

much larger than it here appears. I may add that another list of 70 words of the Timuri and Rotti furnished to me by my friend Mr. Owen Phillips, who in an official station resided in Timur, and was a good Malay scholar, gives similar results to those of the longer list of the Malayan Miscellanies.

From Timur to New Guinea, there runs a long chain of islets, forming, as it were, a wall or barrier to the south-eastern portion of the Archipelago. In these islets the inhabitants are of the same race with the Malays, and speak many languages. By far the most ample and authentic account of them has been given by Mr. Winsor Earl, who, after a longer experience of the countries in which they are spoken than any other European, makes the following observations.—“In the south-eastern parts of the Indian Archipelago, where opportunities of social intercourse between the various petty tribes are of rare occurrence, every island, every detached group of villages, has its own peculiar dialect which is often unintelligible, even to the tribes in its immediate neighbourhood. In some of the larger islands, Timur, for example, these tribes are so numerous, and the country occupied by many of them so extensive, that it becomes impossible to form even an approximate estimate of their number.”*

Of one language, the prevailing one, among several languages of the island of Kisa, one of the Sarawati group in the chain of islets

already mentioned, Mr. Earl has furnished a curious and instructive vocabulary of 330 words. The Kisa is, of course, an unwritten tongue, but judging by Mr. Earl's

list, and confiding in his well-known acquaintance with the Malay language, that through which he obtained them, its vowels are the same as those of the Malay and Javanese, and its consonants as follows:—b, d, h, j, k, l, m, n, ű, p, r, s, t, v, w, y. It wants the ch, ḍ, ng, and ṭ, of the Javanese alphabet, but has v, which neither the Javanese, or any other written language of the Archipelago possesses. The consonant sounds of the Kisa, therefore, are only 16, instead of the 20 of the Malay and Javanese. Some consonants which it possesses

Languages
between Ti-
mur and
New Gui-
nea.

* Journal of the Indian Archipelago, vol. ii. p. 695.

are of rare use. Mr. Earl observes that the sibilant very seldom occurs, and in fact, in his whole list of words it occurs only seven times. Besides this, the letter b is of still rarer occurrence than the sibilant, for in 330 words I can detect it once only, and that apparently in a foreign word, *basa*, "to wash," for the Malay *basuh* with the same meaning. This paucity of consonants has the effect of mutilating and disguising foreign words, so that their recognition is a matter of some difficulty and uncertainty. Commutations of consonants are besides frequent. B is changed to w, p to m, ng into n, and g, s, and t into a strong aspirate. Moreover, vowels are added, consonants elided, and occasionally, a word truncated by a whole syllable. As a general rule, a vowel is added at the end of every foreign word, and most native words end in a vowel, as in the Bugis, but to this rule there are exceptions, for besides ending, as in the latter language, in a vowel, an aspirate or the nasal ng, they are also found to terminate in the liquids l and r. Mr. Earl, used to the soft sounds of the Malay, was forcibly struck with the harsh ones of the Kisa.

The following are the words of the western languages, which I am able to identify, and although they are not numerous, some even of these few may, perhaps, be doubtful. The letters annexed to them are the initials of the languages from which they are taken, c standing for those common to the Malay and Javanese.

ENGLISH.	KISA.	WESTERN LANGUAGES.
Arm, or hand.	Liman.	Lima, b.
Bargain.	Tawar.	Tawar, m.
Bay, cove.	Holok.	Tâluk, m.
Bird, fowl.	Manu.	Manuk, j.
Board, plank.	Awahan.	Papan, m.
Buffalo.	Arpau.	Kârbau, c.
Buy.	Wâli.	Bâli, m.
Cloth.	Tapi.	Tapih, j. (lower garment).
Cloves.	Jânki.	Chângke, c.
Dead.	Maki.	Matí, c.
Dive.	Hâlâmi.	Sâlâm, c.
Dog.	Ahua.	Asu, j.
Eat.	Nâan.	Makan, c.

ENGLISH.	KISA.	WESTERN LANGUAGES.
East.	Kimur.	Timur, m.
Eye.	Makan.	Mata, c.
Fruit.	Woini.	Buah, m., woh, j.
Full.	Pânoh.	Pânoh, s.
Hard.	Kârâh.	Kras, c.
Head.	Ulu.	Ulu, c.
Heart.	Akin.	Ati, c.
Heavy.	Wârâk.	Brat, m., wârat, j.
<i>Hibiscus tiliaceus.</i>	Wârau.	Baru, m., waru, j.
Hog.	Wawi.	Bali, m., bawi, j.
Hot.	Manah.	Panas, c.
Island.	Nohan.	Nusa, j.
Land, earth.	Noha.	Nusa, j. (island).
Lightning.	Litar-litar.	Lintar, m.
Man.	Mahoni.	Woröane, bugis.
Mango.*	Mampilan.	Mâmpâlâm, m.
Moon.	Woli.	Wulan, c.
Name.	Onaram.	Aran, j.
New.	Wohru-wohru.	Baharu, m.
Night.	Alam.	Malâm, m.
Nose.	Truni.	Idung, m., irung, j.
Pearl.	Mutiara.	Mutiara, sans.
Pigeon.	Mârpâti.	Mârpâti, m.
Plate (a).	Pian.	Pingan, c.
Rain.	Ohkon.	Ujan, m., ud'an, j.
Return.	Waliali.	Balik, c.
Rib (a).	Rusan.	Rusuk, m.
Run.	Lari.	Lari, m.
Scratch (to).	Haruka.	Garu, c.
Skin.	Hulikin.	Kulit, c.
Spoon.	Hurüa.	Sudruk, c.
Stone.	Wahku.	Batu, m., watu, j.
Sugar-cane.	Kâhu.	Tâbu, c.
Swim (to).	Nani.	Langi, j.
Wash (to).	Baha.	Basuh, m., wasuh, j.
Water.	Dira.	Ayâr, m.
Wax (bees').	Lili.	Lilîn, m.
West.	Warak.	Barat, m.
Wind.	Ange.	Angin, c.
Wrong.	Hala.	Salah, c.
Yam.	Uwi.	Ubi, m., uwi, j.

To these, however, must be added 22 numerals, to be subsequently considered, and of which, although most strangely

* This word, evidently taken from the Malay, is, however, Sanskrit, maha-pala, "the great fruit," through the Telinga.

disfigured, eight seem to be derived from the Javanese, and fourteen to be common to this language and Malay. This will make the component parts of the Kisa to consist of 15 words of Malay, 15 of Javanese, 36 common to the Malay and Javanese, 2 Sanskrit, and 2 Bugis,—in all 66 words, leaving 264 of native or local words. Thus, only 20 in 100 are foreign words, leaving four-fifths of the language so far original.

On comparing the vocabulary of the Kisa with the list of words of the two languages of Timur and those of Rotti and Savu, I find eleven which are common to the Kisa and to one or other of the four Timurian languages. They are as follow :—

ENGLISH.	KISA.	MANATOLO.	TIMURL.	ROTTI.	SAVU.
Mother.	Ena.	Ena.	Ena.	Ena.	Ina.
Tooth.	Nihan.	Nihi.	Nehand.	Nosi.	Nuhsi.
Leg.	Ebin.	Aen.	Aen.	—	Hëin.
Blood.	Räarn.	Rahan.	Rahan.	—	—
Dream.	Namarimi.	—	—	—	Namaihi.
Stand (to).	Mamiriri.	—	Hamarihi.	—	—
Sit (to).	Naikoro.	Natarai.	—	—	—
Sun.	Lehri.	Lairon.	Lorok.	Lailoh.	Nairoh.
Cloud.	Kakan.	—	—	—	Kakas.
Cold.	Rin.	Dadün.	Maluin.	—	—
Yellow.	Mäara.	Mawara.	—	Mamoloh.	Moloh.

These few words, if they be really the same, which, in some cases, from the great variation in orthography, is very doubtful, form but a small part of the native or local portion of the Kisa, and prove only that a certain amount of intercourse has subsisted between the parties speaking the different languages.

Among the words of the western languages in the Kisa, there are three which are mere synonymes of native words. The native word for the verb “to eat” seems to be *nohon*, and the synonyme *nään*, which is probably either the Malay *makan* or the Javanese *mangan*. *Enimo* is the native term for the earth or land, and its synonyme the Javanese word *nusa*, “an island.” *Ria* is the native name for “man,” and its synonyme *mohoni*, which is most probably the Bugis word *woröäne*.

Including the words contained in a specimen of the Kisa given in connexion by Mr. Earl, I find nine particles, containing, however, unfortunately, no preposition. That the

particles differ entirely from the same class of words in Malay and Javanese will appear from the following comparative statement :—

ENGLISH.	KISA.	MALAY.	JAVANESE.
No.	Käali.	Tida.	Ora.
Not.	Käun.	Tida.	Ora.
Yes.	Wahan.	Iya.	Inggih.
Very.	Idmi.	Târlalu.	Sangât.
Yet.	Mahun.	Lagi.	Tâksih.
Here.	Isni.	Sini.	Riki.
Near.	Nahuran.	Dâkat.	Châd'ak.
Yesterday.	Oiravi.	Kâlmarin.	Wângi.
Or.	Käun.	Atawa, sans.	Utawa.

The pronouns, some of which are often common to many languages of the Archipelago, and which extend even to the languages of the South Sea Islands, seem, in the Kisa, to be all different from the Malay and Javanese pronominals. This will be seen from the following enumeration of the Kisa pronouns :—“I,” yahu; “we,” ika; “our,” iki-niki; “thou,” oho; “their,” ëneni; “he, she, it,” inyi; “his, hers,” ainina; “this,” enïeni; “that,” even; “what,” inäao; “which,” ëevi; “who,” inhohoi. The only words here that can be suspected to be of Malayan origin are the pronoun of the first person singular, and the demonstrative pronoun this; but as the rest are so essentially different, the resemblance of yahu, “I,” and enïeni, “this,” to the Malay aku and ini are probably accidental.

When the wide difference between the phonetic character of the Kisa and the languages of the western part of the Archipelago,—the great corruption of the words of the last introduced into the first far exceeding that which takes place even in the languages of the South Sea Islands, or the Madagascar,—the comparatively small amount of the languages of the west in the Kisa, and the discrepancy in the most essential words are considered, the conclusion, I think, must be that the Kisa is an original and independent tongue, and the words in it common to the Malay and the Javanese merely extrinsic. Traffic and partial settlement are the media by which these foreign words seem to have been introduced into the Kisa.

The nature of some of the words, indeed, would seem to testify to this; such as the terms for cloth, cloves, bees'-wax, sugar-cane, yam, hog, dog, buy, east, west, bay or cove.

Mr. Earl has given a list of 37 words of five languages of the same part of the Archipelago,—three of them of Timur, one of the Keh islets, one of the island of Baba, and one of the Arroë islands. He imagines these sufficient for the ordinary purposes of comparison, and comes to the conclusion that all the languages of the brown-complexioned or Malayan race of this portion of the Archipelago are but subdivisions of one common tongue. The fatal objection to such a theory, from such data, is that a brief list of this description must of necessity be delusive. Thus 15 out of the whole 37 words given by Mr. Earl are numerals, and all the rest are nouns, the names of natural objects. It would appear by these necessarily partial specimens that the great mass of all the languages examined was one and the same. Taking, for example, the only two specimens for which the words are complete, those of the Baba and Keh, the Malay, Javanese, and Bugis words in the first of these amount to 31, or about 83 in 100, and in the last to 27, or near 73 in 100. Instead of these proportions, Mr. Earl himself admits that not more than one-sixth part of the languages agree in their words; and we have seen in the satisfactory vocabulary of the Kisa, given by the same writer, that a fifth part of it only is composed of the languages of the west. But an agreement in a fifth or sixth part of the words of two or more languages, without reference to their character, would not, as we know from the experience of our own tongue, prove that such languages had a common origin. It would not be difficult to show, for example, from samples of the Javanese language of the same extent, numerals included, that, contrary to truth, it was derived from Sanskrit, and not an insular tongue at all.

After entering the Molucca and Banda seas, we have many islands and numerous languages. The islands are small, volcanic, unproductive in corn, but fertile in fine spices. The race of men is the Malayan, short, squat, and darker in complexion than the Malays or Javanese. When first discovered by Europeans, the inhabitants had made

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of the
Moluccas.

considerable advance in civilisation; but one much inferior to that of the Malays and Javanese. They had neither invented written language nor adopted any of the alphabets of the western nations of the Archipelago.

Sir Stamford Raffles has furnished specimens of three of the languages of this furthest east portion of the Archipelago, but after excluding one Arabic word, they amount to no more than 48, of which 13 are numerals, 5 are adjectives, 3 are verbs, and all the rest, the names of natural objects. The languages are those of Ceram, correctly Serang, of Ternate, correctly Târnati, and of Saparuwa, one of the Banda isles. The language of Ternate is remarkable for the small proportion of the western languages which even the brief and partial specimen given of it exhibits. They are, 3 Malay words, 2 Javanese, and 4 common to them, in all, only nine, or little more than one fifth part of the whole number. This arises from the unusual fact, that the Ternate, like the Tambora of Sumbawa, has preserved its own numerals, and not adopted those current in the rest of the insular languages.

The language of Ceram affords very different results, for 9 of the words are Malay, 2 Javanese, 17 are common to these two languages, while 2 are Sanskrit, making in all, 30 words of the western tongues, or 62 words in 100. This arises from 10 out of the 13 numerals being the usual current ones. The Saparuwa has 1 Malay, 4 Javanese, 17 common to these two languages, 1 Sanskrit, and 2 Bugis words, in all 25 foreign words, or a little more than half the whole number. The numerals, in this case also, are the current ones.

With respect to the Spice islands, it must be observed, that, on their first discovery, the Malay language was very generally prevalent, at least at the seaports, being spoken by all persons carrying on trade with the strangers that frequented them. The list of words given by Pigafetta and purporting to be the language of the Moluccas, is in reality Malay, with the exception of 20 words which probably belong to the language of the island of Tidor or Tidori, where he made his collection.

The great group of the Philippines, although contiguous to the proper Indian Archipelago, and connected with it by native

navigation, differs materially in climate and in the manners of its inhabitants. It extends over 15° of latitude, Philippine languages. running from near 5° to 20° north of the equator; much of it, therefore, coming within the rough region of hurricanes, which no part of the Indian Archipelago does. The group consists of many islands, while two alone, Luçon and Mindanao are of great, and eight of considerable size. The bulk of the inhabitants are of the same tawny-complexioned, lank-haired, short and squab race as the principal inhabitants of the western portion of the Indian Archipelago.

The focus of the aboriginal civilisation of the Philippines, as might be expected, has been the main island of the group Luçon,* estimated to have an area of more than 57,000 square miles, and therefore to be not much short of twice the size of Ireland. This island abounds in fertile plains, mountains of great elevation securing a perennial supply of water; lakes, rivers, and deep inlets of the sea; and, therefore, has all the natural elements which promote an early civilisation. When the Philippines were first discovered by the Spaniards, in 1521, the most advanced of their inhabitants were greatly below the Malays and Javanese in civilisation, yet far in advance of the most improved of the South Sea islanders. They were clothed in cotton garments, acquainted with the useful and the precious metals, and their agriculture was as advanced as could be expected in the absence of any beast of draught or burthen, unless perhaps the buffalo in Luçon. The hog, the goat, the dog and the common fowl they had domesticated for food. The ox and the horse were wanting everywhere. To judge from language and monuments, the Hindu religion and civilisation had made but slender progress compared to what they had done among the principal of the western nations of the Archipelago, and the Mahomedan hardly any at all. The Philippine islanders were a home-keeping people, destitute of the spirit of adventure. Their

* Luçon, a corruption of the Malay and Javanese word *lâsung*, means a rice-mortar. The Spaniards are said to have asked the name of the island, and the natives, who certainly had none, thinking they meant a rice-mortar which was before the speakers at the time, answered accordingly.

voyages extended no farther than Borneo, while the nations of the western portion of the Archipelago traded to their ports, and the Malay language was spoken on their coasts, as it was on those of all the western islands.

In the Philippine islands there exist many separate nations or tribes speaking distinct languages, and unintelligible to each other. Most of the languages are wholly unknown to Europeans, but of the principal ones grammars and dictionaries have long existed, through the zeal and diligence of the Spanish ecclesiastics. In Luçon alone there exist, exclusive of Negro tribes, six nations, speaking as many distinct tongues, a certain proof that the island never could have been, for any length of time, most probably never at all, united under a single government, and a proof also of inferior civilisation. The principal languages of Luçon are the Tagala, the Pampanga, the Pangasinan, and the Iloco, spoken at present by a population of 2,250,000 ; while the Bisaya has a wide currency among the southern islands of the group: Leyte, Zebu, Negros, and Panay, containing 1,200,000 people. I am in possession of grammars and dictionaries of the first and last of these languages, and have perused a grammar and dictionary of the Pampanga and a dictionary of the Iloco. With such assistance I propose to examine the character of the Philippine languages.

The Tagala may be considered the principal language of the island of Luçon. The native word is Tagalog, and is, as usual in such cases, the name both of the nation and language. The people who speak this tongue inhabit the districts bordering on the great bay of Manilla, on the western side of the island. The Tagala is a written language in a peculiar alphabet, and the following are its consonants in the order in which they are usually written: b, k, d, g, h, l, m, n, ng, p, s, t, v, y. This makes 14, but as the same consonants represent, respectively, d and v, and p and f, the actual number of consonant sounds is 16. It wants the characters for ch, d', j, ñ, r, t', w, of the Javanese alphabet, and all the sounds of these letters except r, represented by the ambiguous letter d, which is most probably a palatal. It has, however, the consonants v and f, sounds unknown to the Javanese and Malay, although I strongly suspect

The Tagala
language.

that the character called by the Spanish writers *v* is really no other than the English *w*, which is not known in the Castilian alphabet, but which is found in all the languages of the western part of the Archipelago. In Malay and Javanese no native word, or syllable, begins with an aspirate, which occurs only after a vowel; but, in the Tagala, *h* is frequently an initial, and is described by the Spanish grammarians as a very sharp aspirate. The actual number of the Tagala vowels in pronunciation is 5,—*a*, *e*, *i*, *o*, *u*. Three vowels are considered as substantive letters, but used only as initials. The vowel *a*, as such, is represented by a distinct character; but one character stands for *e* and *i*, and another for *o* or *u*. It is, indeed, doubtful whether *e* and *o* really exist at all. The vowel points are not applied to these substantive vowels as they are to the *a* of the Javanese and other western alphabets; for the two additional substantive vowels are supposed to supply their place. There are but two vowel marks instead of five, as in Javanese, and these consist of a simple dot only. A dot over the consonant represents either *e* or *i*, and one under it either *o* or *u*. The vowel *a* is inherent in every consonant, and follows it, as in the western alphabets; but there is no orthographic mark for eliding it. There is no character to represent an aspirate or the nasal *ng* following vowels. No liquid coalesces with a consonant, except *l*, and there is no contrivance to point out when this does, or does not. After every word are inserted two vertical strokes, thus ||; constituting the only mark of punctuation in the Tagala.

The Spanish grammarian from whom I take this account of the Tagala alphabet observes, that it forms “a writing as easy to read as difficult to understand, because you must guess at the pronunciation and meaning.”* He gives two examples of the difficulty. A word or syllable consisting of the consonants *b* and *t*, and which, the inherent *a* being understood, would make *bata* only in any of the languages of the west, may be read in Tagala also as *batang*, *bantai*, *batar*, *batak*, *banta*, *batai*,—in all seven different ways. Two letters *l*, with a dot over

* *Compendio de la Arte de la lengua Tagala*, por el Padre Fr. Gaspard de San Augustin.—1787.

each, and which should express lele or lili only, may also be read lilim, lilip, lilis, lilit, linin, lilik, and liglig, making eight different modes of pronunciation. But as the dot over the consonant equally represents e and i, the Spanish writer might have said, sixteen different ways. From these examples, it would appear that medial and final consonants, and the diphthong ai at the end of a word, are often left to be understood, and that the actual pronunciation, and consequently the meaning, of a word is left to be gathered from the context; so that the language must be well understood before it can be read at all.

The Tagala alphabet, from this account of it, seems to be an orthographic system far more imperfect than the rudest of the alphabets of the western part of the Archipelago. These last were, no doubt, once equally rude; and that the Philippine islanders had not improved theirs must be considered as evidence of an inferior civilisation. The form of the Tagala letters differs from that of any of the western alphabets. It resembles them only in making the vowel a a substantive letter; to which it adds, however, substantive characters representing, respectively, e and i, and o and u; in expressing medial and final vowels by marks, instead of substantive letters, and in making the vowel a to be inherent in every consonant. Neither does it bear any resemblance, except in these respects, to the Hindu alphabets. It even wants their arrangements, although that prevails so frequently in the western alphabets of the Archipelago. The Tagala alphabet, then, has all the appearance of an original and local invention; and, at all events, there is assuredly no evidence to show that it has been derived from a foreign source.

The Tagala alphabet is still in use in a few parts of the island of Luçon, although the Spaniards (not, I think, without reason) discourage it, and have in a good measure substituted the Roman letters, which express with great precision every sound of the Philippine languages. The Tagala has been usually understood to be the only native writing of the Philippine islands. It is stated, however, that the Bisayas have letters peculiar to themselves of a different form; but I have seen no

representation or description of them.* The Tagala native characters are as follow :—

CONSONANTS.

b	k	d, r	g	ng	h	l	m	n	p, f
⦿	⦿	⦿	⦿	⦿	⦿	⦿	⦿	⦿	⦿
			v	s	t	y			
			⦿	⦿	⦿	⦿			

SUBSTANTIVE VOWELS AND VOWEL MARKS APPLIED TO THE LETTER K.

a	e i	o u	ke ki	ko ku
⦿	⦿	3	⦿	⦿

The phonetic character of the Tagala and Bisaya differs very widely from that of the Javanese, the Malay, and even of the Bugis and other languages of the west. It is, as mentioned in another place, a rule of Malay prosody, equally applicable to the other languages of the west, that no two consonants come together without the intervention of a vowel, unless one of them be a liquid or a nasal. No such rule exists in the Philippine languages, and the consequence is that many words are found in them which are never heard from the mouth of a Malay or Javanese. Thus, we have in Tagala, *kaligkuik*, “to tremble from cold,” and *ngalubakbak*, “to decorticate;” and in Bisaya, *balutbut*, “to detect;” *bugtau*, “to be awakened by a noise;” and *sagagsak*, “the sound of water falling from a height.” These are such sounds as a Malay or Javanese could not pronounce without a painful effort. Another distinction in the pronunciation of the Philippine languages consists in the frequent occurrence of an aspirate, described by the Spanish writers as a strong one, at the beginning of words and syllables, but never at their termination. This is exactly the reverse of what exists in the Malay and Javanese, in which no strong aspirate begins words or syllables, but very frequently ends them. In words adopted from the western languages, the Philippine tongues always omit the final aspirate, and often

* *Arte de la lengua Bisaya* por Alonso De Mentrída Manilla.—1818.

prefix one which does not exist in the original. Another prosodial distinction consists in the rare occurrence of the letter *g* ending a word in the western languages, and the frequency of this guttural terminating words in the Philippine tongues. Even words borrowed from the former have their final letters commuted for this seemingly favourite sound of the Philippine islanders. Thus, *layar*, "a ship's sail," or "to sail," becomes in the Tagala, *layag*; and *bâning*, "clear, limpid," is turned into *banäag*.

Accent, in the Malay, the Javanese, and other languages of the west is a very simple and easy matter. In bisyllabic and trisyllabic words, it is, with very few exceptions, on the penultimate, and in polysyllabic words, without exception, there are two accents, one on the first and one on the penultimate syllable. On the contrary, accent is a complex affair in the Philippine tongues, and stated by the Spanish grammarians to be their greatest difficulty.* Some of these writers make the accents only two; others run them up to seven, but more generally they reckon them at four. It is certain, however, that under accent, the Spanish writers include quantity, and perhaps even variations in the sounds of the vowels. The two following are examples of the accent as given by one of the Spanish writers from the Tagala. The word *baga*, with what they call the long penultimate, means, "a live coal," or "the lungs;" and with the short penultimate, "chance," and "a boil," "an imposthume." The second and the third of these are native words, but the first and last Malay, being corruptions of *bara* and *barah*, having respectively the same meanings as in the Tagala. The word *sala*, with the long penultimate, means in Tagala, "to sin," and also, "to run" or "flow;" and with the short one, "cane-wicker," and also "desirous" or "anxious." The word in its first sense only is Malay and Javanese, corrupted by the loss of the final aspirate which restored would make it correctly *salah*.

The grammatical structure of the Philippine languages differs

* *Compendio de la Arte lengua Tagala*, p. 148. *Vocabulario de la lengua Tagala*, Preface. *Diccionario de la lengua Bisaya*, p. 1.

very widely from that of the Malay and Javanese, as may be seen by a brief sketch of that of the Tagala. The noun is devoid of all inflexions. Relation is expressed by articles which vary with the case, and of these articles, there are two classes, one for proper names and one for appellatives. With proper names, that for the nominative is *sa*, for the genitive *ni*, and for the other oblique cases *ka*. With appellatives, the article for the nominative is *ang*, for the genitive *nang*, and for the other oblique cases *sa*. When, however, the proper name is accompanied by another proper name being itself the leading word, the articles become, for the nominative *sina*, for the genitive *nina*, and for the dative, accusative, and ablative, *kana*. The same article is used when speaking respectfully of the relations of consanguinity. A plural is formed, whether for proper names or appellatives, by placing before the noun the word *manga*, a particle expressly appropriated to this purpose. There are no means of expressing gender, except by the use of adjectives having the sense of sex. These are *lalaki*, which is Malay for the "masculine," and *babayi*, which is a native word for the "feminine."

The adjective, which in composition follows the noun, undergoes no change, except when it qualifies a plural noun, and then the first syllable of the root of which it is composed is doubled. A comparative degree is formed by the use of the word *lalu*, "more," which seems to be the Malay word *lalu*, "to pass," or "pass." A superlative is expressed by the word *lubha*, "much," or "in excess;" which may be a corruption of the Malay word *lâbih*, "more," or to a greater degree, and it is also expressed by the native word *disapala*, "in a large measure."

The formation of the personal pronouns is singular. That of the first person in the nominative singular is *aku*, in the genitive, *akin* or *ku*; and in the dative, accusative, and ablative, *säakin*. It has three plurals. *Tayu* is a general plural in the nominative, which has for its genitive *atin* and *natin*, and for the other oblique cases *säatin*. *Kita* is a dual, and has for its genitive *kanita* and *ta*, and for the other oblique cases *sakanita*. *Kami* is a plural which excludes the party addressed, and it has

for its genitive *amin* and *namin*, and for its other oblique cases *samin*. The pronoun of the second person singular is *ikan*, and it has for its genitive *iyu* and *mu*, and for its dative, accusative, and ablative, *sayu*. It has but one plural, which in the nominative is *kayu*, in the genitive *ingu* and *ningu*, and in the other oblique cases, *säingu*. The pronoun of the third person for all genders is *siya*, having for its genitive *kaniya* and *niya*, and for the other oblique cases *sakaniya*. Its plural is *sila*, with the genitive *kanila*, and the other oblique cases, *sakanila*. The second genitive of all the personal pronouns follows the verb, and the first goes before it.

The possessive pronouns of the Tagala are but the genitive cases of the personal. There is but one demonstrative, *itu*, "this," or "that;" it is the *itu*, "that," of the Malay, and probably the *iku* of the Javanese. The relative pronoun appears to be *na*, preceding words ending with a consonant, and *ang* with those in a vowel, but it requires that the antecedent should have the article. The interrogative pronoun is *sino*, its genitive *kanino*, and its other oblique cases *sakanino*.

The Tagala verb is in itself sufficiently complex, and has been made to appear more so by the vain efforts of the Spanish grammarians to force it into a parallel with the Latin. With a very few exceptions there is no class of words specially and exclusively verbs. These are formed from roots, or radical words, by the application of particles. There are no means of distinguishing between the transitive and intransitive verb, as in Malay and Javanese. Frequentative verbs are formed by prefixing to the radical the prefix *mapag*. There is no distinction of person or number expressed in the verb itself. Time is expressed by the application of inseparable particles. There is an active and a passive voice. The simple conjugations are three in number, but the compound ones numerous. The simple conjugations are indicated by prefixed particles, which, for the first, is *na*, for the second *nag*, and for the third *ungm* or *um*. The following is given as an example of the active voice of the simple conjugation in *na*:—The radical word is *tulug*, "sleep," which is probably a corruption of the Javanese word with the same meaning, *туру*. Present of the indicative, *natutulug*; imperfect

preterite, natutulug-pa ; perfect preterite, natulug ; pluperfect, natutulug ; future, matulug ; imperative, matulug. The optative and subjunctive modes are formed by the auxiliary nava, which is described as equivalent in meaning to the Latin *utinam*. The infinitive and also the verbal noun are pagatululug, “to sleep,” or “the act of sleeping.”

There are three modes of forming a passive for the first simple conjugation, or that in na, respectively with the particles, in, na, and y, and the following is given as an example with the second of these, which is that of most general application, the root being the same as that for the active voice, viz., tulug, “sleep ;” present of the indicative, natutulugan, or katutulugan ; preterite, natulugan, or kinatulugan ; future, katutulugan ; imperative, katulugan ; infinitive, katulugan ; verbal noun, called a future participle, katutulugan, “the place where one will sleep.” The optative is formed as in the active voice by the auxiliary nava, and is katulugan nava.

Of the conjugation in nag, the following is the example given in the grammar ; the root being sila, “to eat fish or flesh,” evidently a native word :—Active voice, present of the indicative, nagsisila ; preterite, nagsila ; pluperfect, nagapagsila ; future, magsisila ; imperative, magsila ; infinitive and verbal noun singular, pagsila ; verbal noun plural, angpagsisila. Passive voice, present of the indicative, pinagsisila ; preterite, pinagsila ; pluperfect, napagsila ; future, pagsisilin ; imperative, pagsilin ; and infinitive singular also pagsilin ; infinitive plural, pinangagsila-nila.

The root aral, “to teach,” which seems a corruption of the Malay and Javanese word *ajar*, is given as an example of the conjugation in um or ung. Active voice, present of the indicative, ungmaäral ; preterite, ungmaral ; pluperfect, nakäaral ; future, umaral ; imperative, umaral ; infinitive and verbal noun, pagaral, “to teach” or “teaching, instruction ;” second infinitive, the same as the future and imperative, umaral. A verbal noun, called in the grammar a participle, is formed by the present of the indicative with the article of appellatives, ang, prefixed ; angmaräal, meaning “he who teaches,” or “the teacher.” Passive voice, present of the indicative, inäaralan ; preterite,

inaralan; pluperfect, nāaralan; future, āaralan; imperative, aralan; infinitive, aralan; verbal noun, called a participle, ang-ināaralan. An optative is formed, as in the other conjugations, by the auxiliary nava.

In the application of the inseparable particles to the root, there is much commutation of consonants, which there is no room in a sketch to describe. According to the Spanish writers, there is no substantive verb in the Tagala, or any known language of the Philippines; but probably they mean only a substantive verb, employed as an auxiliary, as in the European languages.

From this sketch of Tagala grammar, it will appear that there is very little in common between it and the grammars of the Malay and Javanese. In Tagala, the relations of the noun are expressed by a class of articles appropriated to the purpose; and in the Malay, Javanese, and other languages of the West, by prepositions, as in the modern languages of Europe. In the Tagala, a plural is formed by a specific particle appropriated to this special purpose; in Malay and Javanese, by ordinary adjectives expressing plurality. Gender is expressed, in Malay, by words expressing the sexes, of which there is one set for man, and a distinct one for the lower animals. In the Tagala there is but one set, equally applicable to both.

The nearest approach of the Tagala grammar to the Malay and Javanese, in so far as the mere words are concerned, exists in the personal pronouns. The pronouns aku, ku, ikau (āngkau), mu, kita, and kami, are to be found either in Malay or Javanese, but with the exception of the genitives, or possessives, ku and mu, none of the oblique cases of the Tagala are to be found in those two languages. The Tagala dual pronoun, and pronoun of the first person plural excluding the person addressed, have no such meaning in Malay or Javanese in which they can be used as singulars or plurals, although, perhaps, most frequently as the latter. My notion is, that these pronouns have been borrowed by the Malays and Javanese from the languages of the Philippines, and added to their own long lists of pronouns of the first and second persons. The pronoun of the third person has not been borrowed by the Malays, and the Javanese have none at all, native or foreign.

In the Tagala verb, there is hardly anything to remind us of the Malay or Javanese. We miss in it the forms of these two languages for marking the intransitive, the transitive, causal, and passive verb. Time is expressed, in Tagala, by inseparable particles ; in Malay and Javanese by auxiliaries which are adverbs. In Malay and Javanese, mood is expressed by several different auxiliaries, and in Tagala also by the same means ; there being, however, but one word, and that differing entirely from any of those used in the two western languages.

It does not, then, appear, from a comparison of the phonetic character, and grammatical structure of the Tagala, with those of Malay and Javanese, that there is any ground for fancying them to be one and the same language, or languages sprung from a common parent, and only diversified by the effects of time and distance. An examination of the words which are common to them brings us to the same result. The Tagala Dictionary,* with its appendices, contains 16,842 words, among which I can detect no more than 442 that are foreign, belonging to the following languages :—Malay 113, Javanese 27, common to the Malay and Javanese 259, Sanskrit 33, Arabic 7, Persian 2, and Telinga 1. This makes little more than one thirty-eighth part of the language. The proportion of the insular languages of the West is, of course, still smaller, and no more than from 23 to 24 in every 1000.

An examination of the Bisaya Dictionary gives similar results.† It contains, including two dialects of the island of Panay, called the Hiliguëina, and Haraya, 10,295 words, with the following number of foreign ones :—Malay 60, Javanese 16, common to the Malay and Javanese 159, Sanskrit 11, and Arabic 6, making in all 252. The proportion of foreign insular words in it, therefore, is between 22 and 23 in 1000. The Pam-pango, however, the language of a people of Luçon, and held to be the most ingenious and industrious of the island, seems to contain a much larger proportion of Malayan words than the

* Vocabulario de la lengua Tagala, por el P. Juan de Noceda. Reimpreso en Valadolid, 1832.

† Diccionario de la lengua Bisaya, por el P. Juan de Noceda. Manila, 1841.

Tagala or Bisaya, for in a Dictionary of 6960 words, I find, including 21 that are Sanskrit, 440, which is equal to 63 in 1000.*

But the foreign words in the Philippine languages are not only few in number, but for the most part corrupted in sound, and, very often, in sense also. The corruption in sound was inevitable in the transfer of words of languages having 6 vowels and 20 consonants, to those which have but 5 vowels, or, more correctly, only 3, and but 14 consonants. The absent Malay and Javanese vowel â is converted into a, and sometimes into u and i. The absent consonant ch, is turned into s, the consonant j into d; ñ into n, and w into v. Besides these unavoidable commutations, there are several others, as l for r, very frequent, g for r, h for b, and s and t for d, while the final aspirate is always omitted. Over and above all this, consonants are added or elided, to suit a foreign word to native pronunciation. The consequence is, that foreign words are frequently so altered or mutilated, that it is very difficult to trace them. Some examples, however, will best illustrate the nature of the changes which foreign words undergo, both as to sound and sense. The following are from the Tagala:—

TAGALA.	ENGLISH.	MALAYAN.	ENGLISH.
Ampun.	Protection, asylum.	Ampun, c.	Pardon, forgiveness.
Anakan.	A newly-farrowed pig.	Anakan, c.	Progeny.
Atas.	Dignity.	Atâs, m.	Above, high.
Bahu.	To stink.	Bau, m.	Odour, smell.
Banal.	Just, correct.	Bânâr, c.	Just, correct.
Basa.	To read.	Bacha, c.	To read.
Bulu.	Down of plants.	Bulu, c.	Hair, feather, down.
Bululung.	The shell of a crab.	Bâlulang, c.	Hide of an animal.
Bunga.	Fruit.	Bunga, m.	Flower.
Kahûi.	Tree, wood.	Kayu, c.	Tree, wood.
Dalamati.	Sadness, affliction.	Dalâm ati, m.	In the heart.
Dahan.	Quiet, repose.	Tahan, c.	To cease, to be still.
Dalang.	Rare, scarce.	Jarang, c.	Rare, scarce.
Daliri.	Finger.	Dâriji, j.	Finger.
Dampi.	Medicated fomentation.	Jampi, j.	Medicine.
Ati.	The middle.	Ati, c.	The heart.
Laku.	Merchandize.	Laku, c.	To go; to pass; to be current.
Nipis.	To make small.	Nipis, c.	Thin, tenuous.

* Bocabulario de Pampango, por el Fr. Diego Bergaño. Manila, 1732.

TAGALA.	ENGLISH.	MALAYAN.	ENGLISH.
Uluhati.	The memory.	Ulu-ati, c.	Pit of the stomach.*
Galis.	The itch.	Garis, c.	To scratch.
Usa.	A deer.	Rusa, m.	A species of deer.
Usap.	To speak much with another.	Uchap, c.	To speak, to pronounce.
Pakahas.	The rigging of a vessel.	Pâkakas, m.	Implements, tools, furniture.
Bigus.	Rice husked.	Bâras, c.	Rice husked.
Palai.	Rice in the husk.	Padi, m., pari, j.	Rice in the husk.
Pantai.	A plain; level, plain.	Pantâi, m.	The shore, the beach.
Salatan.	The south-east wind.	Sâlatan, m.	The south.
Tali.	Binding, ligature.	Tali, c.	Rope, cord.
Tangali.	Mid-day, meridian.	Tânah ari.	Mid-day, meridian.
Tayubasi.	Iron spark.	Tai-bâsi.	Iron-rust, or scorîæ.
Uli.	Last; stern of a ship.	Buri, j.	Behind, back, rear.
Inum.	To drink.	Minum, c.	To drink.
Pagi.	The ray, or scate.	Pari, c.	The ray or scate.
Salak.	To neigh, or low.	Salak, m.	To bay or bark.

Similar corruptions, both as to sense and sound, exist in the Bisaya, as will be seen by the following examples:—

BISAYA.	ENGLISH.	MALAYAN.	ENGLISH.
Bayar.	To discharge as a debt.	Bayar, m.	To pay.
Pilang.	Wooden counters.	Bilang, c.	To count, to reckon.
Bili.	Price, value.	Bâli, m.	To buy.
Böung.	Mad.	Böun, m.	A lie; false, untrue.
Dila.	The tongue.	Lid'ah, c.	The tongue.
Dulubasa.	An interpreter.	Jurubahsa, c. s.	An interpreter.
Manuk.	The domestic fowl.	Manuk, j.	Fowl, bird.
Tasik.	Concentrated brine.	Tasik, c.	The sea.
Utan.	A garden of pot-herbs.	Utan, m.	A forest.
Kalis.	A dagger.	Kâris, c.	A dagger.
Kulang.	Defective, wanting.	Kurang, c.	Defective, wanting.
Gusuk.	A rib.	Rusuk, m.	A rib.
Halin.	To change.	Salin, c.	To change.
Harang.	To intercept.	Ad'ang, c.	To intercept.
Ilung.	The nose.	Idung, m., irung, j.	The nose.
Inang.	Mother.	Inâng, m.	Nurse.
Lawa.	A cobweb.	Lawa-lawa, m.	A spider.
Bugas.	Rice in the husk.	Bâras, m.	Rice in the husk.
Pasi.	Husked rice.	Padi, m., pari, j.	Husked rice.
Tagum.	Indigo.	Tarum, m., tom, j.	The indigo plaut.
Tubu.	To grow.	Tumbuh, c.	To grow, to vegetate.
Bunga.	Fruit.	Bunga.	Flower.

* Literally, head, or source of the heart or mind.

The same corruptions extend to the Sanskrit words in Tagala and Bisaya as to Malay and Javanese, as the following examples will show. The sense and orthography of the Sanskrit is given in the second and third columns as they exist in Malay and Javanese :—

TAGALA & BISAYA.	ENGLISH.	SANSKRIT.	ENGLISH.
Basa.	To speak.	Bahasa.	Speech, language.
Dusa.	Pain.	Dusa.	Crime.
Dusta.	To malign.	D'usta.	False, lying.
Manik.	Seed pearls.	Manik.	A gem.
Mantala.	An incantation.	Mantra.	A charm.
Punu.	To fill.	Pānuh.	Full, replete.
Salita.	A tale, a narrative.	Charita.	A tale, a narrative.
Suka.	Vinegar.	Chuka.	Vinegar.
Sigha.	To make haste.	Sigra.	Quickly.
Gadīa.	An elephant.	Gajah.	An elephant.
Laba.	Multiplication ; usury.	Laba.	Profit.
Maya.	Land of dwarfs.	Maya.	Illusion.
Naga.	The figure-head of a ship.	Naga.	A fabulous snake.
Sandana.	Sandal wood.	Chandana.	Sandal wood.
Kapala.	First quality of wine.	Kapala.	The head ; a chief ; first quality.

Arabic words are corrupted similarly. Thus, *surāt*, “a writing or letter,” is *sulat* ; and to *hākayāt*, “a story or tale,” is given the meaning of “to cajole by fine words.”

The Sanskrit words, it may be here noticed, contain, independent of great probability, some internal evidence of having found their way into the languages of the Philippines through those of the western part of the Archipelago. They are the same that are found in these languages, their number only being less. They are used in the same sense as in the western languages, except when, like native words of these tongues, they are changed for a limited and local one. Thus, the numeral *laksa*, which, in the Hindu acceptance, ought to be 100,000, is in the Malay, Javanese, and all the other languages of the west, 10,000 only, and this, too, is the case in all the Philippine languages. The word *kāpala*, in Sanskrit, means “the skull,” but in all the western languages of the Archipelago, “the head ;” and hence, figuratively, “head,” “chief,” “chieftain,” and “first quality” of anything. In this last figurative sense only

it is found in the Philippine languages. Sutra, in Sanskrit, is "thread;" but in the western languages of the Archipelago, followed by the Philippine, it means "silk." Kut'a, in Sanskrit, means "a house," or "a wall;" in Malay and Javanese, "a rampart," or "a fortification," and so it signifies in the Tagala and Bisaya. The word batara in the western languages of the Archipelago is a corruption of the Sanskrit avatara, "a descent," or "coming down," and frequently applied to the descents or incarnations of the god Vishnu by the Hindus. But the western nations of the Archipelago use it as a generic term for any of the principal gods of the Hindus. It was in this sense that the word was used, I have no doubt, when the Spaniards conquered the Philippines; but the Spanish ecclesiastics have put their own construction on it in the corrupt form of bathala. In the Tagala Dictionary, published in 1832, the word is explained "the greatest god of the native idols;" but the Bisaya of 1841 renders it, "the infant Jesus,"—a very strange application of a word which the heathens of Hindustan chiefly apply to the third person of their trinity.

It is the same thing with the pronunciation as with the sense of Sanskrit words. They are admitted into the Philippine in the same form as in the languages of the western parts of the Archipelago, whenever the genius of Philippine pronunciation will allow of it. Thus, in Sanskrit, taraga, "a cistern," and tamra, "copper," are converted, in Malay and Javanese, into talaga and tambaga; and in this form they are found in the Philippine languages.

The character and description of the words which are common to the Tagala and Bisaya, on the one side, and the Malay and Javanese on the other, deserve special notice. The greater number consist of nouns; being, for the most part, the names of natural objects,—adjectives, verbs, and of a few pronouns. There is hardly a particle among them, or any other word indispensable to the construction of a grammatical sentence. To satisfy the reader on this point, I shall give a short list of the particles in Bisaya, Malay, and Javanese. I select the Bisaya only because the reversed Dictionary of it is more copious and satisfactory than that of the Tagala:—

ENGLISH.	BISAYA.	MALAY.	JAVANESE.
Towards.	Nayun, dapit.	Tuju, ala.	Tuju.
Until.	Tutub.	Ingga, sampai.	Kosi, dumugi.
From.	Tutub-sa.	Dâripâda.	Sangkiung, saking.
For.	Sa, kai, agur.	Akân.	Ing.
Without.	Saûala.	Diluwar.	Ingjaba.
Within.	Sulûi.	Didalâm.	Ingjaro.
Above.	Saibabau, labutpa, saitàas.	Atâs.	Duwur.
Near.	Tabutug.	Dâkat, damping.	Parâk.
Far.	Halayu.	Jauh.	Adoh.
Now.	Nïan, karun.	Sâkarang.	Sâiki.
Lately.	Hapon, olaïi.	Tadi.	Wâu.
Always.	Gihapun.	Nântiyasa.	Lumiutu.
Quickly.	Dali, namali, dagmit, dasig.	Lâkas, sigra ; sans.	Gâlis, kâbat.
Seldom.	Malaka, talagsa.	Jarang, kad'ang-ka- d'ang.	Kalakala.
Thus.	Salingsini, sabungsini.	Damâkiyan.	Mângkona.
Slowly.	Hinai-hinai.	Pârlahan.	Alon-alon.
Easily.	Kahapus.	Mudah.	Gampang.
Correctly.	Igo.	Bâtul.	Bânâr.
Also.	Subungman.	Juga.	Uga.
A little.	Diut.	Sâdikit.	Sakâdik.
Much.	Maramu, dagaya.	Bañak.	Akeh.
More.	Kapin, labi.	Lâbih.	Maning, luweh.
Less.	Kalus, kulus, kulang.	Kurang.	Kurang.
Very.	Labi.	Sangât.	Bangât.
According to.	Saling, subung, ingun.	Sapurti.	Mângkana.
Before.	Sauna, unahan.	Ad'ap.	Ad'ap.
Behind.	Sadasun, salikud.	Bâlakang.	Buri, pungkur.
Only, but.	Kundi.	Sâaja, tâtapi ; sans.	Amung, nangiung.
As.	Siling, subung.	Bagai.	Kaya, kadi.

The only words in this list that are Malay or Javanese are the adverbs “more” and “less,” correctly lâbih and korâng, both corrupted, and both occurring with native synonymes, not to say that the first of them is used a second time, in a modification of sense which is neither Malay nor Javanese. It may be concluded, then, that the Malay and Javanese particles, which often differ from each other, bear neither of them any more resemblance to those of the Tagala or Bisaya than they do to those of an African or American tongue.

The languages of the Philippine Islands may be described, not as copious, but wordy. In the state of society in which the natives of the Philippines were formed, ideas are considered

more in concrete than in abstract, and by an importance being attached to trivial matters, a profusion springs up, which, in a more advanced state of society, are considered unworthy of retention, or which, if retained, would only be productive of perplexity and distraction. Thus, for the verb "to open," there are in the Bisaya 27 distinct words, one only of which is Malay. For the verb "to gather," or "collect," there are 42, of which one only is Malay. For the verb "to go," there are 33, without there being any Malay word among them. For the verb "to eat," there are 34 words, besides 6 synonymes, and among them no Malayan word. For "rice," including varieties produced by cultivation, dressing, or cooking, 60 names or synonymes. Among this number there are but three that are Malay, and one of them is the common word for "food." In Tagala there are 12 names for the coco-nut, including its different varieties, and conditions as to maturity and preparation for use. Of these, one only is Malayan, the word *niug*, which is obviously a corruption of *ñur*,—the Malay, but not the Javanese, name for the coco-palm. In the same language, there are 11 words to express the verb "to boil," and 75 for the verb "to go." In this language also there are 17 words to express the various actions of bearing or carrying, one of which only is Malayan, as "to carry on the head," "to carry under the arm," "to carry between two," "to carry a child," &c.

One more example of this verbosity will suffice. The Bisaya has, among its 40 words for the verb "to eat," the following:—"To eat generally," *käun* and *hungit*; "to eat with an appetite," *bakayau* and *makumaku*; "to eat a little," *havat*; "to eat greedily," *düum*; "to eat all," *samang*; "to eat by morsels," *küibküib*; "to eat in the morning," *aga*; "to eat at noon," *udtu*; "to eat in order to drink," *sumsum*; "to eat by sipping," *pangus*; "to eat with another," *salu*; "to eat raw things," *hilap* and *kilau*; "to eat fruit," *lagulum*; "to eat fish or flesh," *loulou*; "to eat the flesh of the hog," *pahit* and *urur*; "to eat the flesh of the dog," *lüang*; "to eat the flesh of snakes," *lamüi*; "to eat locusts," *unas*; "to eat the flesh of fowls," *bubur*; "to eat carrion," *katut* and *guiluk*.

I cannot discover in the Tagala or Bisaya any traces of a language of ceremony such as belongs eminently to the Javanese, and in a less degree to the Bali and Sunda. But the most advanced of the nations of the Philippines have each of them a native literature; and in the grammar of Fr. Gaspar de San Augustin a sketch is given of the Tagala poetry. Its character is described as lyrical. In the measure there seems to be great variety, the number of syllables to a line, which is also a verse, running from five up to fourteen, and the stanzas being from three to seven lines or verses. But the most usual measure is a stanza of four lines, each of eight syllables. Some of the Tagala poetry is represented as dramatic; but it, in fact, consists only of an alternate stanza or dialogue, and it is in this that long lines of twelve and fourteen syllables prevail. The Tagala poetry is rhyming, the rhymes being very peculiar. Every line must end in a vowel, or by a consonant immediately preceded by a vowel, and in either case it must be the same vowel throughout the whole stanza. Thus, in the first example given in the grammar, every line ends in *i*, in the second in *a*, and in the third in *i*, followed by a consonant, which may be any one of the alphabet, for in this instance we have, in the four lines of which the stanza consists, the four consonants, *t*, *r*, *s*, and *p*. The rules for the formation of these rhymes are laid down, and are rather complex. No translations of the examples are given in the grammar, and therefore it is impossible to judge of the merit of the poetry. All this, certainly, bears no resemblance to the measures either of Malay or Javanese poetry.

The great islands of Mindanao, Palawang, and the Suloo group of islets, forming the southern limits of the Philippine Archipelago, contain many nations and tribes speaking many languages of which little is known, or, at least, has been published. Mr. Dalrymple* informs us that even in the little group of the Suloo islands, a great many different languages are spoken, and he gives a short specimen of 88 words of one of the most current of them. Omitting

Minor languages of the Philippines.

* Oriental Repertory, vol. i. p. 548. London, 1808.

25 of these words, which are the ordinary numerals, the including of which would vitiate the proportion of its elements, the number is reduced to 63, of which about one half are Malay or Javanese, but in a very mutilated form, as dagha for darah "blood," tainga for talinga "the ear;" pu for pulu "an island," and u for ulu "the head." Of the rest several are evidently Bisaya, much altered, as the words for woman, breast, lips, water, and the adjective "great." Mr. Dalrymple, accustomed to the Malay, thought the Suloo, correctly Suluk, language harsh and disagreeable, and most probably it has the same euphonic character as the other languages of the Philippines. The Mahomedan religion has made much progress in Mindanao and the Suloo islands, as has the Malay language, the usual channel through which it has at all times been propagated over the islands of the Indian Archipelago. In the Suluk islands Malay is the common medium of communication between the natives and all strangers, and the adapted Arabic character in which it is written is the only one known to the inhabitants.

Whether the principal languages of the Philippines be separate and distinct tongues or mere dialects of a common language is a question not easy to determine. Certainly, the phonetic character of the Tagala, the Bisaya, the Pampangan, and Yloco are, sound for sound, or letter for letter, the same. Between the grammatical structure of the three first (I have not examined that of the Yloco) there exists also an identity or a close parallel. In order to show to what an extent this is carried, I shall compare the grammar of the Bisaya with that of the Tagala. The cases of the Bisaya noun are formed like that of the Tagala by articles, and the articles, case for case, are the same. A distinction is also drawn in the Bisaya, as in the Tagala, between the declension of nouns proper and nouns appellative, and here, too, the articles are identical. The plural of the Bisaya noun is formed by an appropriate word, which is the same as for the Tagala. Gender in the Bisaya noun is expressed by two words signifying masculine and feminine, and they are the same employed for this purpose in the Tagala.

The Bisaya pronouns are the same as those of the Tagala. For the pronouns of the first and second person, there is a singular, a dual, and two plurals, and these are declined in the same manner as in the Tagala. The pronoun of the third person, and also, the demonstrative pronouns are the same in Bisaya as in Tagala. I may remark, too, that for the pronouns of the first and second persons in both languages, there is but one of each, instead of the many synonymes of the Malay and Javanese.

The Bisaya verb is formed on the same principle as the Tagala, and nearly by the same terms. As in the Tagala, there is no substantive verb, and with very few exceptions, no class of primitive words that are especially verbs. These are formed by the application of inseparable prefixes, chiefly from words that would in their simple form be nouns. Thus the word *buhat*, which is taken from the Malay, is in that language the verb "to do" or "to work;" but in the Bisaya it is a noun meaning "act" or "work done." To make it a verb, it requires the inseparable prefix *naga*, and then, as *nagabuhat*, it means "to do," or "to work." It may here be observed that all foreign words introduced into the Philippine languages are subjected to their own rules of grammar, and hence, it follows, that they are, as they exist in these tongues, frequently, only modifications of their primitive native meanings. Time and mood are in the Bisaya, as in the Tagala, expressed not by auxiliaries, but by inseparable particles, which are generally the same in both languages. The passive verb and the verbal noun are also formed by inseparable particles in the Bisaya as in the Tagala.

Judging, then, by the identity of the phonetic character of the Bisaya and Tagala, and the close parallel which runs through their whole grammatical structure, we might be disposed to come, at once, to the conclusion, that they are mere dialects of a common tongue. This is, however, opposed by the stubborn fact that the great majority of their nouns, adjectives, and especially particles are wholly different. I shall exhibit a few of each of these classes of words as examples, beginning with the particles:—

ENGLISH.	TAGALA.	BISAYA.
Before.	Bagu.	Atubangan.
Towards.	Daku.	Nayun, dapit.
Instead of.	Pasabali.	Satungud.
According to.	Diyata.	Saling, subung, ingun.
Without.	Vala.	Saüala.
Whether.	Säan.	Hain.
Hither.	Ditu.	Dini, dinhi.
Above, up.	Täas.	Ibabau, itäas.
Near.	Babau.	Talutug, kuta.
Far.	Palak.	Halagu.
Whilst.	Gunaguna.	Satüala-pa.
Then.	Nüon, nüun.	Sadtu.
Late.	Hapun.	Oläie, hapun.
Thus.	Gayun.	Siling-sini, subang-sini.
Slowly.	Dahan.	Hinai-hinai.
Also.	Naman.	Sabungman.
Much.	Dami.	Maramu, dagaya.
Little.	Dahan, iküi, ayu-ayu.	Düit.
Enough.	Sukat.	Ayau, sarang.
Even.	Pa.	Pa.
Perhaps.	Lamang.	Aikan, bala, naha.
No.	Di.	Dili, indi.
Only, but.	Kundi.	Di.

The following are a few of the adjectives of both languages :—

ENGLISH.	TAGALA.	BISAYA.
Beautiful.	Dikit.	Gayun, tahum.
Soft.	Lunya ; luñu, a bog, Mal.	Luyat, lumu.
Hard.	Kaing, ganit.	Mäaut, magahi.
New.	Bagu ; baharu, Mal.	Bagu.
Old.	Laoun.	Tigulang, däan, lapat, uli-anun.
Long.	Vaivai, haba.	Lalug.
Sweet.	Tamis ; manis, Mal.	Tamis.
Sour.	Kalasiman.	Aslum ; asâm, Mal.
Bitter.	Pahit, Mal.	Paet.
Black.	Itim ; itam, Mal.	Maïtum.
Green.	Hilau ; ijau, Mal.	Buhi, banas, kumpai, lunhau, hilau.
Yellow.	Mamar.	Pinlau, dulau, dalag.
Foolish.	Langkas, ulul, balüi ; blilu, Jav.	Büang.
Wise.	Siyak-pantas ; pantas, Mal.	Uäalam.

The few following nouns will serve as examples :—

ENGLISH.	TAGALA.	BISAYA.
Land.	Lupa.	Duta, yuta.
Sea.	Dagat ; laut, Mal.	Dagat.
Mountain.	Bunduh.	Bukid ; bukit, Mal.
River.	Ilug, bungbang.	Suba.
Sky.	Langit, Mal. and Jav.	Langit.
Sun.	Arau.	Adlau.
Moon.	Buwan ; bulan, Mal. and Jav.	Bulan.
Star.	Bitüin ; bintang, Mal.	Bitüun, bintang.
Cloud.	Alapäalap, ulap.	Galum, dagum.
Rain.	Ulan ; ujan, Mal.	Ulan ; ujan, Mal.
Thunder.	Kulug.	Dagüub, dalugdug ; glud'ug, Mal.
Wind.	Sugpo, hangin ; anin, Mal.	Hangin (angin).
Stone.	Batu, Mal. and Jav.	Batu.
Father.	Tatai, amai, amahan.	Lukup, pan ; bapa, Mal.
Mother.	Bayi, inda ; ind'u, Mal.	Ilui, inaïan, ranai.
Head.	Ulu, Mal. and Jav.	Ulu.
The foot.	Uyun, päa ; päah, the thigh, Mal.	Batïis ; bätis, leg, shin, Mal.
Breast.	Dibadib, susu ; the mammæ, Mal. and Jav.	Dughan.
Belly.	Kayuyu, tïan.	Busun, tïan.
Bird, fowl.	Ibun, manuk, Jav.	Pispis, lamagam, manuk.

The following are a few examples of verbs, or rather of the radical words from which in its different modifications the verb is formed :—

ENGLISH.	TAGALA.	BISAYA.
To be able.	Kaya.	Sarang, kääaku, kagahum.
To ask.	Ibig, lüub, layak.	Büut, ibug, luyag.
To know.	Dunung.	Magalam.
To fetch.	Käun, dala.	Dala.
To see.	Kuita.	Tanau, sulau, sulang, küila.
To tell.	Bala.	Mapulung.
To sleep.	Tulug.	Tulug ; turu, Jav.
To shine.	Dagïulap.	Sanag ; sinar, Mal.
To beg.	Angui, ava.	Paki, lüui, pangayu.
To go out.	Labas.	Alin, güikan.

It will be seen from these examples that the words of the two languages are rarely the same ; and that, when they are so, a synonyme will be found in one of them, seemingly implying that the word which is alike has been borrowed, or still more frequently, that the similar word has been taken by both from the same foreign source,—the Malayan language.

The foreign words so introduced are entitled to some remarks. Sometimes they occur as mere synonymes, along with native ones, while, in many instances, they are the only words. In these last instances, they will be found to be general or generic terms borrowed by the Philippine languages in the want of native ones. Thus in the Tagala, there is no word for "rain" generally, except the Malay *ujan*, or the Javanese *ud'an*, corrupted *ulan*, while for the different varieties of it, there are five terms, viz:—*Lavanga*, "little rain;" *lavalava*, "minute or misty rain, drizzle;" *anuta*, "moderate, but lasting rain;" *lanrak*, "rain in great drops;" *tikatik*, "gentle continuous rain." Both the Tagala and Bisaya are sufficiently copious in the names of species of trees, but neither of them possesses a generic term for "tree," except the Malay and Javanese one, *kayu* corrupted *kahüi*, and which in these two languages generally means "wood," occasionally used also for "tree." In both the Tagala and Bisaya, there is no generic term for "leaf," except the Malay *dawun*, written *dahun*, although in the Tagala are enumerated twenty-one specific names for as many various sorts of leaves, such as rough leaf, acuminate leaf, fallen leaf, leaf of the banana, of three different species of palm, of the pandan, of a thistle, &c. For six of these kinds of leaves, indeed, there are as many synonymes besides.

For "air" and "air in motion," or wind, the Malay and Javanese have but one native generic word, although several foreign ones. The Malayan word is the only general term in the two Philippine languages for both "air" and "wind," yet for "wind" the Tagala has eleven specific names descriptive of its force or direction. In the two Philippine languages, the only generic term for "stone," is the Malay and Javanese *batu*, but the Tagala has fifteen express words for different kinds of stone, without reckoning four taken from the Malay and Javanese.

The absence, in the two leading Philippine languages of such generic terms as these now enumerated, indicates a rude state of society and language among the Philippine islanders previous to their intercourse with the more advanced nations of the

western part of the Indian Archipelago; and points, at the same time, to the cause which gave rise to the introduction of a considerable class of Malay and Javanese words. As society advanced, generic terms became convenient or indispensable, and seem to have been adopted from the first obvious source that presented itself, instead of being invented.

Notwithstanding the difficulty of accounting for the similarity of phonetic character and grammatical principle among the Philippine languages, not greater, however, than among the western languages of the Archipelago, and generally among those of Africa and America, and also among groups of Hindu languages, I am disposed, on the strong evidence of glossarial difference, to consider the languages of the Philippines, not as mere dialects of a common language, but as distinct and independent tongues. Considering them as such, there is, at the same time, ample internal evidence, of much intercourse among the more advanced nations, and this was naturally to be looked for, in countries pressed close together, and parted only by narrow seas, as early as navigation had made any tolerable advance. In the course of this intercourse, the less advanced tribes may have borrowed the grammatical forms of their languages, as unquestionably they did their writing, from one more advanced nation. Very probably the centrally situated Tagala was that nation. That the grammatical structure originated with one nation is at all events certain, from the identity of the articles used in forming the nouns and pronouns; from the identity and peculiarity of the pronouns—from there being but one set of these for all the languages, and from the identity of the inseparable particles used in the formation of the verb, and which, taken by themselves, have no separate and distinct meaning. Not improbably, most of the languages were originally spoken without articles or inseparable particles, and with radical words only, as the Malay oral language is, even now, for the most part, spoken; and this view would seem to be corroborated by a fact mentioned by the author of the Bisaya grammar, that in so far as the verb, the most complex part of the language, is concerned, the natives often omit the particles altogether, using only the

radical words, and that they even consider this manner of expression as graceful and elegant.*

The Spanish writers on the languages of the Philippines inform us that the Tagala alphabet has been borrowed from that of the Malays. This is, however, the mere assertion of men who had not attended to the subject, or, in a word, who really knew nothing at all about it. The Malays, as already stated, have at present no native alphabet; and the Tagala alphabet is peculiar and bears little resemblance to any native written character of the nations of the western part of the Archipelago. These writers further assure us, without showing any evidence for their belief, that all the Philippine languages are but dialects of a common tongue, which they tell us is the Malay, as the Ionic, the Attic, and Eolian, are dialects of Greek; the Spanish, Portuguese, and French, dialects of Latin; and the Northern languages of Europe dialects of Gothic. All this is asserted of languages of which little more than a fortieth part is Malay, and which, in other respects, have hardly anything in common with the Malay.†

But we have a similar, although not the same opinion from a different and far higher authority. The illustrious philosopher, linguist, and statesman, the late Baron William Humboldt, has, in his large work on the Kawi of Java, expressed the opinion that the Tagala of the Philippines is the most perfect living specimen of that Malayan tongue, which, with other writers, he fancies to have been the parent stock from which all the tongues of the brown race in the Eastern Archipelago, the Philippines, the islands of the Pacific, and even the language of Madagascar have sprung. I cannot help thinking that this hypothesis, maintained with much ingenuity, must have originated in this eminent scholar's practical unacquaintance with any one language of the many which came under his consideration, and that had he possessed the necessary knowledge, the mere running over the pages of any Philippine dictionary would have satisfied him of the error

* *Arte de la lengua Bisaya*, por Fr. Alonzo de Mentrída, p. 83. Manila, 1818.

† *Compendio de la lengua Tagala*, por el padre Fra. Gaspar de San Augustin. Prologo, p. 168.

of his theory. I conclude, then, by expressing my conviction, that as far as the evidence yielded by a comparison of the Tagala, Bisaya, and Pampanga languages with the Malay and Javanese goes, there is no more ground for believing that the Philippine and Malayan languages have a common origin, than for concluding that Spanish and Portuguese are Semitic languages, because they contain a few hundred words of Arabic, or that the Welsh and Irish are of Latin origin, because they contain a good many words of Latin; or that Italian is of Gothic origin, because it contains a far greater number of words of Teutonic origin than any Philippine language does of Malay and Javanese.

The only part of the continent of Asia, the Malay peninsula excepted, in which the Malays have settled, and to which their language has extended, is Kambodia, correctly Kamboja, which appears to be a Malayan word. In that country they seem to have established a little independent principality called Champa, well known both in Malay and Javanese story. Both the Malays of the peninsula and the Javanese appear to have carried on a commercial intercourse with Champa, and the same commerce still goes on between Champa and the British settlement of Singapore. Of the time when, and the manner in which, the settlement or colony of Champa was established there is no record. The last king of Majapahit in Java, however, married a princess of Champa, and in his time, therefore, about the beginning of the fifteenth century, it must have been an established country, and its inhabitants still professing the Hindu or Buddhist religion, since the princes of Java were as yet of a Hindu faith. It was from a merchant of this country trading with Singapore, that I received a short list of 81 words of the language of Champa. Out of this number 16 are the ordinary numerals, and therefore 65 only remain for a fair examination. Of these then, 20 are Malay, 3 Javanese, 23 Malay or Javanese, 6 Sanskrit, and 14 of some unknown local language. Among these words, 44 are nouns, 9 are adjectives, 4 are pronouns, 3 are auxiliaries, and 5 are particles. Of the nouns 5,—of the adjectives 3, and of the pronouns 1, belong to the unascertained

language, while 2 of the auxiliaries and all the particles, also, belong to it. It seems not improbable, from this analysis, that an ampler and a fairer specimen of the Champa would show that it is fundamentally a local language mixed up with much Malayan.

According to the specimen given to me, the Malay words in the Champa language are considerably altered in form, and in some cases mutilated, as will be seen by the following few examples :—

ENGLISH.	CHAMPA.	MALAYAN.
Sky.	Langi.	Langit, c.
Sun.	Nahari.	Matāari, c.
Water.	Aya.	Ayâr, m.
Fire.	Apoi.	Api, m. j.
Elephant.	Lamun.	Liman, j.
Gold.	Mas.	Amas, mas, c.
Silver.	Prîak.	Perak, m.
Rice husked.	Bra.	Bras, m.
Country or city.	Nangrai.	Nâgri, s.
I.	Alun.	Ulun, j.
Three.	Klau.	Tâlu, j.
Four.	Pak.	Âmpat, c.
Ten.	Plu.	Puluh, m. j.
Eleven.	Plu-sa.	Sablas, m. j.
Twenty.	Plu-plu.	Duwa-puluh, c.
Hundred.	Ratu.	Ratus, c.
Thousand.	Rilau.	Ribu, c.

Traces of a Malayan language are to be found in the language of the Nicobar islands in the bay of Bengal, between the latitude of 6° 60' and 9° 20' north, not more than 120 miles distant from the western end of Sumatra. The best accounts of the inhabitants of these islands and of their languages are given in the second and third volumes of the Asiatic Researches, by Mr. Hamilton and Mr. Fontana, but especially by the last, who was for three months in communication with the natives. Mr. Fontana says of them that they are of a copper colour with small oblique eyes, the whites of which have a yellowish tinge, that their noses are flat, their mouths large, their lips thick; that their persons are well-proportioned but short, that their hair

Language
of the Nico-
bar islands.

is coarse and black, and that they have little or no beard. This description of them shows plainly enough that the inhabitants of the Nicobars are of the same race as the Malays and Javanese.

Although these people are evidently of the Malayan race,—are so near to the parent country of the Malay nation, and are not infrequently in communication with the Archipelago, they are still in a very rude state of society, and unacquainted with any of the ordinary arts, their industry being confined to fishing, raising a few roots, fruits, and palms, and rearing the hog, the dog, and the common fowl.

The language of the Nicobars has been supposed to be allied to those of the brown-complexioned people of the Archipelago, and Mr. Fontana says expressly that “its base is chiefly Malay;” but for this notion, as will presently be seen, there is not the slightest foundation. Mr. Fontana has exhibited a list of 140 words of it, and Mr. Hamilton of 18. To judge by these, it has 6 vowels, a, â, e, i, o, and u. The vowels therefore correspond with those of the Malay and Javanese. The consonants seem to be the following:—b, ch, d, f, g, h, j, k, l, m, n, ng, ñ, p, r, s, t, v, y, z, twenty in number. It has three, therefore, unknown to the written languages of the Archipelago. Besides this difference in the consonants, they are occasionally used in a manner unknown to the Malayan languages. Thus, words are made to terminate in such consonants as ch, j, and ñ, which never happens in any of the written languages of the Archipelago. Of the pronunciation, Mr. Hamilton says, “their own language has a sound quite different from most others, their words being pronounced with a kind of stop, or catch in the throat at every syllable.” This would seem more to resemble the cluck ascribed to the pronunciation of the Hottentots than anything in rude languages that we know of.

We should expect to find the language of the Nicobars abounding in Malayan words, from the proximity of the group to Sumatra, and from the apparent facility of the voyage between them, even to native navigation. The celebrated Dampier, with two other English seamen and three Malays,

performed the voyage in a Nicobar boat, which he describes as not bigger than a "below bridge London wherry." Such, however, is not the case, judging by the specimens we possess. That of Mr. Fontana contains only three words, and two of them much mutilated; they are *ninu*, for *nū*, a "coconut," or rather a green or fresh coconut, for there is a native word, *höat*, for the "ripe coconut;" *koching* for *kuching*, "a cat;" and *para* for *perak*, "silver." Even among the numerals, of which sixteen are given, not one is Malayan. Among the eighteen words given by Mr. Hamilton, one only is Malayan, *ayam*, "a fowl." As far then as can be inferred from these imperfect lists of words, the language of the Nicobar islands is a wholly distinct tongue from Malay, Javanese, or indeed, any other language of the brown-complexioned race of the Archipelago. In Mr. Fontana's list, it may be remarked, that there is found exactly the same number of Portuguese as of Malay words.

On comparing the two lists of Nicobar words, there arises a suspicion that they are at least two dialects of the same tongue, and may, indeed, be two distinct languages. Mr. Hamilton's specimen is of the language of the most northern island, the Carnicobar, and that of Mr. Fontana of that of the Great Nicobar by three degrees of latitude distant from it. Of fourteen English words for which the corresponding ones are given in the two lists, there are but two or three which seem to agree, and even of these, we can by no means be sure that they are identical. The fourteen words are as follow :—

ENGLISH.	CARNICOBAR.	GREAT NICOBAR.
Man.	Kegonia.	Enkoñi.
Woman.	Kekana.	Enkana.
Child.	Chu.	Keñu.
Fowl.	Hayam, m.	Toföak.
Hog.	Höon.	Not.
Dog.	Tamam.	Ham.
Fire.	Tamía.	Henu.
Rain.	Kumra.	Hame.
House.	Albanum.	Ñi.
To laugh.	Ayelaur.	Hethai.
To eat.	Na.	Hanino.

ENGLISH.	CARNICOBAR.	GREAT NICOBAR.
To drink.	Ok.	Pëum.
To sleep.	Lumlum.	Etaja.
To weep.	Pöing.	Höum.

Words of the Malayan languages are to be found in the language of the aboriginal inhabitants of Formosa, or Taiwan; and as this large island, about half as big as Ireland, stretches as far north as the 25° of latitude, this is the extreme limit in a northerly direction to which they have reached. Mr. Klaproth, in his *Asia Polyglotta*, without, however, indicating the authority from which he has derived them, has given 118 words of the language of Formosa, pointing out the languages from which a few of them are derived. Some of his derivations are obviously fanciful, and others palpably erroneous. Excluding these, the following are his words of undoubted Malayan origin:—

ENGLISH.	FORMOSA.	MALAYAN.
Stone.	Wato.	Batu, m., watu, j.
Eye.	Mata.	Mata, c.
Hand.	Lima.	Lima, bal.
Ear.	Tangira.	Talinga, c.
Fruit.	Waüa.	Buwah, m., woh, j.
Fire.	Apöi.	Api, c.
Man.	Aulong.	Orang, m.
Son.	Alak.	Anak, c.
Joy, pleasure.	Reia.	Riya, m.
Black.	Audim.	Itam, m.
White.	Paule.	Putih, c.
One.	Sat, säat.	Satu, m.
Two.	Rauha.	Duwa, m., roro, j.
Three.	Tauro.	Tälu, j.
Four.	Hipat.	Âmpat, m., pat, j.
Five.	Rima.	Lima, c.
Six.	Nüum.	Anam, c.
Seven.	Pitu.	Pitu, j.

We have here, then, 18 words of unquestionable Malayan origin. They include 7 numerals, and it is remarkable that these stop at the number 7, all numbers above it up to 1000 being reckoned in native terms, yet preserving, like the Malayan numerals, the decimal scale. Besides the Malayan, however,

several words of the languages of the Philippines have been introduced into that of Formosa, which are indicated by Mr. Klaproth; and, indeed, most, if not all, of the Malayan words are found in those tongues. Such being the case, and Formosa being within three degrees of the largest island of the Philippine group, with many islets between them, the great probability is, that the Malayan words have found their way into the language of Formosa through the languages of the Philippines, and not directly through Sumatra or Java.

The aboriginal inhabitants of Formosa are short in stature, of tawny complexions, and long lank hair. From this account of them they seem to belong to, or, at least, much to resemble, the brown-complexioned race of the Archipelago, of which the Malays are the type. Although inhabiting a great and fertile island, affording to all appearance a fair opportunity of development, it is certain they never made any progress in civilisation, and at present pent up in their mountain fastnesses, or living in servitude to the Chinese, who have within the last two centuries occupied the western coast of the island, they seem to live in a state of barbarism.

I have next to offer some observations on the many languages of the islands of the Pacific, which are numerous and various.

Languages
of the
Pacific. These islands extend from the east of New Guinea and the Philippines, to within two thousand five hundred miles of the western coast of America, and from about the 22° of north to the 47° of south latitude.

The languages spoken over this vast area are, probably, nearly as numerous as the islands themselves, but still there is one of very wide dissemination, which has no native name, but which, with some propriety, has been called by Europeans, on account of its predominance, the Polynesian. This language, with variations of dialect, is spoken by the same race of men from the Fiji group west, to Easter island eastward, and from the Sandwich islands north, to the New Zealand islands south. The language and the race have been imagined to be essentially the same as the Malay, which is undoubtedly a great mistake. I shall endeavour to describe the Polynesian race from the

accounts of the most accurate and authentic observers, and foremost among these is Cook, who saw the people in their unsophisticated state. He describes the inhabitants of the Marquesas as the handsomest people of the Pacific, and for fine shape and regular features surpassing all other nations, the men being of the stature of five feet ten inches.* The great navigator found the people of the Sandwich islands less comely, and of the stature of five feet eight inches. The French navigator, Du Perry, ascertained the average stature of the men of Tahiti to be from five feet eight to five feet nine inches (French).† The American navigator, Wilks, describes the inhabitants of the Samuan group, or Navigator's islands, as of the mean height of five feet ten inches, and of such forms that they would be considered fine men in any part of the world.‡ The account given of the complexion of the whole race is, that it varies from a bright copper to the various shades of a nut-brown;—of the features, that they are not prominent, but distinct, the nose being short and wide at the base, the mouth large with fine teeth, the lips full and well turned, the eyes black, large, and bright, the forehead narrow, but high, and the cheek-bones prominent. With respect to the hair of the head, it is abundant, black, and lank. The beard is always scanty.

In so far as the Polynesian islanders are concerned, there is, making some allowance for variations arising from difference of locality and long separation, quite enough of agreement in this account to show that the race is essentially the same throughout. To conclude, however, that the Polynesian and Malayan race are one and the same, seems to me a gratuitous assumption. The hair of the head is of the same texture, and there is the same paucity of beard; and in the complexion, too, there is some similitude, but this is all. The Polynesian is rather above than below the European stature; the Malay from three to four inches at least under it; the Polynesian has distinct features; the features of the Malay are flat and indistinct. The Polynesians are described by every observer as a handsome people,

* Cook's Second Voyage, vol. i.

† Voyage de la Coquille. Paris, 1828.

‡ Narrative of the United States Exploring Expedition. London.

but no observer has ever thought of describing the Malays as being so. I suspect that the whole hypothesis is grounded on the belief that the languages of the two people are essentially the same, and that identity of language is equivalent to identity of race. Of the two races the Malays are the most civilised, the best fed, and best clad, and inhabit, generally, either the same, or equally good climates, and ought, therefore, to have been physically the finest race of the two, but the case is the reverse. The attempt, therefore, to bring these two distinct races under the same category had better be dropped, for, as will be presently seen, even the evidence of language gives it no countenance.

For a consideration of the Polynesian language, we are now in possession of some tolerably ample and authentic materials.* The vowel sounds of the Polynesian are the same throughout, viz. a, e, i, o, and u; but the consonants vary from 7 to 15. In the dialect of the Sandwich islands they are only 7,—h, k, l, m, n, p, v; in the Marquesa 8,—f, h, k, l, m, p, t, v; in the Tahitian 10,—b, d, f, h, m, n, p, r, t, v; in the Navigator's island group 10,—f, g, l, m, n, p, s, t, v, w; in the New Zealand or Maori 9,—h, k, m, n, ng, p, r, t, w. In the Tonga or Friendly island dialect we find 15,—b, ch, d, f, g, h, l, m, n, ng, p, s, t, v, w; and in the Fiji we have also 15,—b, d, f, g, g, k, l, m, n, ng, p, r, s, t, v. The greatest number of consonants is to be found in the two most westerly dialects, those of the Friendly islands and Fijis, and the fewest in the dialect of the Sandwich group.

The most copious of the alphabetic systems of the Polynesian, it will appear from this statement, want 5 consonants of the Malay and Javanese, and the poorest no fewer than 13; while in several of them there exist two letters, f and v, which have no existence in the Malayan languages. The absence of any considerable number of liquids is another distinctive peculiarity of the Polynesian. The Tahiti has only r, the Sandwich islands

* A Grammar of the Tahitian dialect of the Polynesian language. Tahiti, 1823. A Dictionary of the New Zealand language, and a concise Grammar by Wm. Williams, B.A. Paihia, 1844. *Vocabulaire Oceanienne*, par Boniface Mosblech. Paris.

only l, the Marquesas none at all. The Maori and Tonga or Friendly island have r and w, and the Fiji only r. The Fiji and Tonga islands alone have a sibilant, never wanting in any Malayan tongue. The scarcity of liquids is probably compensated, not indeed by the variety, but by the frequent recurrence of vowels. No two consonants can occur in the same syllable, and every syllable and every word must terminate in a vowel. The Fiji alone is a partial exception to this rule, for in it a liquid is found to coalesce with another consonant, and even two ordinary consonants to exist in the same syllable; the consequence of which is that it cannot be pronounced accurately by those speaking the other dialects.

In the Polynesian the accent differs most materially from that of the Malayan languages, in which, as before mentioned, for bisyllabic and trisyllabic words, it is, with very few exceptions, on the penultimate; while in polysyllabic words there are two accents,—one on the first, and one on the third syllable. In the Polynesian, the accent on bisyllabic and trisyllabic words is also frequently on the penultimate; but it may also be on the first syllable or on the last. In the Maori, the word *mania*, with the accent on the first syllable, means “a plain,” and on the penultimate the adjective “slippery.” The words *tekatú*, “ten,” and *paketú*, “to cut off,” have the accent on the last syllable, of which, in trisyllabic words, there is no example in any Malayan language. The accent on polysyllabic words is, for the most part, as in the Malayan languages, on the first syllable and penultimate, as in the word *mátakára*, “a fish-hook;” but in the Polynesian, a word may have three accents, as in *pápaahúahúa*, “the shoulder-blade,” of which no example occurs in the Malayan languages.

The grammatical structure of the Polynesian language resembles that of the Malay, in being very simple; but the simplicity is at the same time a very different one. The noun has a definite and an indefinite article; but these apply, unlike the articles of the Philippine languages, to all the cases, without variation. Occasionally only, they are applied to the plural number.

The relations of nouns are expressed by prepositions. A plural

is formed by a specific appropriate particle placed before the noun, and gender is designated by adjectives signifying masculine and feminine,—there being two for man and two for the lower animals, as in the Malay; but the terms are wholly different from those employed in the latter language. Occasionally the distinctive gender is expressed by specific terms, which rarely happens in Malay. The Polynesian adjective undergoes no change in composition, and, like the Malay and Javanese, follows the noun.

The formation of the personal pronouns is the most singular portion of Polynesian grammar. All the three personal pronouns have a singular and four plurals, viz., a dual, a plural, excluding the party addressed or spoken of, one including the party addressed or spoken of, and a general plural. Each pronoun has three forms of a genitive case; the other oblique cases being, like nouns, formed by prepositions. There is nothing like this in Malay or Javanese, and, although it bears some resemblance to the Philippine pronouns, the difference between them is still very wide. It is remarkable, at the same time, that the three pronouns, in their nominative cases singular, only, however, are Malay or Javanese, viz., ahu (aku), kōe (kowe), and ia (iya).

The Polynesian verbs are classed into transitives, intransitives, passives, and causals. The two first are the simple uncompounded words, and are only distinguished by the sense. The passives are formed by the affix “a” varying with the termination of the root according to the requirements of euphony; and the causal, of which the root may be an intransitive verb or a noun, by an inseparable prefix. From this sketch it will be readily seen that there is nothing, as far as grammatical form is concerned, to indicate that the Malayan languages and Polynesian dialects are the same tongue, and derived from a common stock.

The number of Malayan words found in the Polynesian, and from the existence of which a community of language, and hence of race, has been hastily inferred, is found on examination to be very inconsiderable. The inquiry, however, I must premise, is not without some difficulty and uncertainty, caused by the difference of phonetic character between the Malayan

languages and the Polynesian, to which is added the variation in the consonants of the dialects of the Polynesian among themselves. The dialect of the Sandwich islands wants no fewer than 13, that of the Marquesas 12, and that of New Zealand 11 consonants of the Malayan system, and for all these deficiencies substitutes have to be found in adopted Malayan words, while allowance has also to be made for the transmutation of native consonants. One rule is invariable,—that as no Polynesian word can end in a consonant, the final consonant of a Malay word ending in one must either be elided, or a vowel added to it. As the whole number of Malayan words in the Polynesian is not great, I shall give them, along with the original words and meanings, as I have been able to detect them in the Maori or New Zealand dictionary of Archdeacon Williams.

MAORI.	ENGLISH.	MALAYAN.	ENGLISH.
Aha.	What.	Apa, c.	What.
Ahi.	Fire.	Api, c.	Fire.
Ahu.	My.	Aku, c.	I.
Aka.	A creeper.	Akar, c.	Root, scandent plant.
Ahau.	I.	Aku, c.	I.
Aku.	My.	Aku, c.	I or my.
Amuri.	Hereafter.	Buri, j.	Behind, after.
Apiti.	To join.	Apit, s.	Close, side by side.
Ara.	Road, path.	Arah, m.	Direction, course.
Ariki.	A chief, a priest.	Ari, j.	A king.
Ate.	The liver.	Ati, c.	The heart.
Ato.	Thatch.	Atâp, c.	Thatch.
Atua.	God.	Tüan, m.	Lord, Master, God.
Hara.	Sin, crime.	Salah, c.	Sin, crime.
Hari.	To dance.	Tari, m.	To dance.
Haru.	To scrape.	Garu, c.	To scratch, to scrape.
Hauuni.	Dew.	Âmbun, c.	Dew.
Hou.	A feather.	Bulu, c.	A feather, or hair.
Hua.	Fruit.	Buwah, c.	Fruit.
Huruhuru.	Hair.	Bulu, c.	Hair, or feather.
Ia.	He, she, it.	Iya, m.	He, she, it.
Ihu.	The nose.	Id'ung, c.	The nose.
Ika.	Fish.	Ikan, m.	Fish.
Inu.	To drink.	Inum, c.	To drink.
Iwa.	Nine.	Sanga, j.	Nine.
Kai.	A tree.	Kayu, c.	Wood, timber, tree.
Kapu.	An adze.	Kapak, c.	An adze.

MAORI.	ENGLISH.	MALAYAN.	ENGLISH.
Karau.	A comb.	Garu, c.	To scratch ; a comb.
Kari.	To dig.	Gali, m.	To dig.
Koe.	Thou.	Kowe, c.	Thou.
Kowatu.	A stone.	Watu, c.	A stone.
Kuku.	A pigeon.	Kukur, m.	A pigeon.
Kutu.	A louse.	Kutu, m.	A louse.
Maikuku.	Finger or toe-nail.	Kuku, c.	Nail, or hoof.
Manawanui.	Stout-hearted.	Manah, s., wani, c.	Bold-hearted.
Mauu.	Bird, fowl.	Manuk, j.	Bird, fowl.
Mata.	Point of a weapon.	Mata, m.	Blade of a weapon.
Mata.	Mesh of a net.	Mata, m.	Mesh of a net.
Mata.	The face.	Mata, c.	The eye.
Mata.	Raw, unripe.	Mataug, m.	Raw, unripe.
Mataku.	Fear.	Takut, c.	Fear.
Matamata.	Source, spring.	Mata, m.	Source, spring.
Mate.	To die.	Mati, c.	To die.
Matua.	Parent.	Maratuwa, c.	Parent in law.
Muruwai.	Mouth of a river.	Muwara, m.	Mouth of a river.
Ngahuru.	Ten.	Puluh, c.	Ten.
Nongoro.	To snore.	Ngorok, c.	To snore.
Ono.	Six.	Anâm, c.	Six.
Pai.	Good.	Sai, j.	Good.
Panaku.	A fern.	Paku, m.	A fern.
Papa.	A board, a plank.	Papan, m.	A board, a plank.
Patu.	To strike.	Palu, c.	To strike.
Pua.	A flower.	Buah, m.	Fruit.
Puke.	A hill.	Bukit, m.	A hill.
Roe.	The forehead.	Rai, c.	The forehead.
Rami.	To squeeze.	Ramâs, c.	To knead.
Rangi.	The sky.	Langit, c.	The sky.
Rau.	A leaf.	Däun, c.	A leaf.
Rau.	Hundred.	Ratus, c.	Hundred.
Rie.	Two.	Loro, j., duwa, m.	Two.
Rima.	Five.	Lima, c.	Five.
Ro.	Within.	Jâro, j.	Within.
Rua.	Two.	Duwa, m., loro, j.	Two.
Tahi.	One.	Sa, m. j.	One.
Tai.	Salt water.	Tasik, c.	The sea.
Tangi.	To cry ; to sound.	Tanis, c.	To cry, to weep.
Tanu.	To bury.	Tanâm, c.	To bury, to inhume.
Tapu.	Sacred.	Tapa, s.	Religious penance.
Tapuai.	A footstep.	Tapak, c.	Sole of the foot.
Taringa.	The ear.	Talinga, c.	The ear.
Taro.	The tan plant.	Talâs, j.	<i>Caladium esculentum.</i>
Tau.	A year.	Täun, c.	A year.
Toru.	Three.	Tâlu, j.	Three.

MAORI.	ENGLISH.	MALAYAN.	ENGLISH.
Tunu.	To roast.	Tunu, c.	To burn.
Tupu.	To shoot, to sprout.	Tumbuh, m., tunduh, j.	To shoot, to sprout.
Turi.	Deaf.	Tuli, m.	Deaf.
U.	The breast of a female.	Susu, c.	The breast of a female.
Unu.	To pull out.	Unus, c.	To pull out, to un- sheath.
Uwi.	A winter potatoe.	Ubi, uwi, c.	A yam.
Waengga.	Middle.	Tāngah, c.	Middle.
Wa.	Four.	Āmpat, papat, pat, c.	Four.
Wai.	Water.	Āyâr, m.	Water.
Watu.	Pupil of the eye.	Batu-mata.	Lens of the eye.
Wenua.	Earth, soil.	Bânüa, m.	Land, region.
Witu.	Seven.	Pitu, j.	Seven.

The whole number of Malayan words in the Maori dialect of the Polynesian, as they are exhibited in the Williams' dictionary, amount only to 85, and even in these there is some repetition, and some words that are doubtful. Among them there are three which may possibly be Sanskrit. Reckoning all as Malayan, the number is but inconsiderable. The dictionary contains 5254 words, and therefore the Malayan words amount to little more than 16 in 1000. A very small fraction, therefore, of languages supposed to be cognate, agrees in their words; while, even in this fraction, there is much disagreement, both in sense and orthography.

Mosblech's dictionary of the Marquesa and Sandwich island dialects contains a still smaller proportion of Malayan words. The number of distinct words in it which are Malay or Javanese is but 74, while the dictionary itself contains 6123 words, so that we have here little more than 12 words in 1000.

Already, about the same number of English words have been introduced into those two dialects, through the English and American missionaries, and are inserted in Mosblech's dictionary. The havoc committed on the orthography of such words is, from wider difference in phonetic character, still greater than in Malayan, and, but for the meaning, could not be identified with their originals. Thus "sheep" becomes hipa, "shoe" hūi, "an ox" pifa, "rice" laiki, "powder" pōora, "bread" palora and palao, but more frequently potato. When, however, the letters composing the English word are more

consonant to native sound, the alterations are not so extravagant. Thus, "book" becomes puke, "school" kula, "pepper" pepe, "pot" pote, "hammer" hamare, "cloak" koloku, "hour" hora, "mammon" or "riches," mamona, "oil" aila, "enemy" enemi, "money" moni. Some of these words have been introduced from necessity, but others, which are only synonymes of native words, evidently from caprice and the passion for imitation, aided no doubt by the simple structure of the language, which allows the ready introduction of foreign terms, especially when they are agreeable to the ear.

It deserves to be noticed, that although the majority of Malayan words found in the different dialects of the Polynesian are the same, there are a good many exceptions. The Maori contains 18, which I do not find in the Marquesa and Sandwich island, and these two dialects contain 12 not found in the Maori. The Marquesa and Sandwich island again differ in this respect among themselves, for the first has 6 words not found in the last, and this 8 not found in the Marquesa.

Then it may be further observed that in the words common to all the dialects, these are not always used in the same sense, although the identity of the words themselves cannot be disputed. The literal meaning of the word mata in Malay is "the eye," and its figurative ones "the mesh of a net," "the blade of a weapon," and "a point of the compass." In Maori, it is "the face" or "visage," "the point of a spear," and "the mesh of a net." It preserves its original meaning, therefore, in this dialect, only in the last sense. In the Marquesa it has the following meanings:—"the eye," "the face" or "visage," "figure" or "form," "portrait," "manner." In Sandwich island, corrupted maka, it has nearly the same meanings as in the Marquesa, so that in these two dialects the literal sense in the original language is correctly preserved, while all the other meanings are wide deviations from it. In the Malay the word papan means "a board," "plank" or "slab," and "a table" or "tablet." In Maori, deprived, as in the other dialects, of its final consonant, it means "a plank" or "stone slab," and also "a field of battle." In the Marquesa it is "a plank" or "board," and also "plain" or "flat." Owing to

the changes produced in the orthography of Malayan words naturalised in the Polynesian, it sometimes happens that a word of Malay or Javanese which has the same letters in the Polynesian may be very different, as well in sound as sense, in the former. Mata, "the eye," and mata, "raw" or "unripe," have exactly the same letters and sound in the Polynesian; and in Mosblech's dictionary, they appear under the same word, but the last of them, in Malay and Javanese, is matang. Of the three dialects, the Malayan words are most corrupted, by alteration of consonants, by addition of vowels, or by truncation, in that of the Sandwich islands.

As frequently happens in the languages of the western Archipelago and Philippines, the Malayan words in the Polynesian, thought to be the sole words, turn out, on examination, to be, often, no more than synonymes of native ones. The following are examples from the Maori:—

ENGLISH.	MALAYAN.	MAORI.
Fire.	Api, c.	Ahi, hatete, kanaka, kora, maute, ngiha.
Water.	Ayâr, m.	Wai, mote, ngangge, honu.
Fish.	Ikan, m.	Ika, ike.
Stone.	Watu, c.	Kowatu, kamaka.
Sea.	Tasik, m.	Tahi, moana.
To die.	Mati.	Mate, hemo.

The Marquesa and Sandwich island dialects also furnish examples, as the following:—

ENGLISH.	MALAYAN.	MARQUESA AND SANDWICH ISLAND.
Hole, aperture.	Lubang, c.	Lua, ana, poko, puta.
Parent.	Maratuwa.	Matua, hoahanau.
Sky.	Angin, langit, c.	Ani, langi, aki.
To roast.	Tunu, c.	Tunu, tao.
After, behind.	Buri, j.	Muli, hope.

Among the Malayan words in the Polynesian language, it may be very safely asserted that there is not one which is essential to the formation of a grammatical sentence. The particles used in the formation of the noun, and the inseparable particles employed in forming the verb, are wholly different from those used in the Malay or the Javanese, and among

140 adverbs in the New Zealand grammar of Archdeacon Williams I can discover one only, *muri*, “behind,” which can be suspected to be Malayan, and even this is accompanied by a native synonyme. *Muri* is, no doubt, the same word as the Javanese *buri* with the same meaning. While the Polynesian particles disagree with those of the Malayan, there is, although with much variation of orthography, an essential agreement among those of the Polynesian dialects, and when this is considered, along with the identity of the great body of words of which these dialects consist, we can hardly be mistaken in concluding that they are essentially one and the same tongue, and mere dialects of a common language. Voyagers, indeed, agree that parties speaking the different dialects are able, with a little practice, to make themselves intelligible to each other, as, after a time, is the case with the Irish and Scotch highlanders, and, although with more difficulty, with the Welsh and Armoricans. Such, it may be safely asserted, never happens in relation to any two languages of the Malayan Archipelago. To every native of the Archipelago, every language but his own is a foreign one, only to be acquired by long time and study.

The following few examples will show the accord which exists between the Polynesian dialects, and their disagreement with the Malayan :—

ENGLISH.	MAORI.	TAHITI.	MALAY.
A, or an.	He.	E.	—
The.	Te.	Te.	—
Of.	O, or a.	No.	Di.
To.	Ki.	I.	Ka, pâda.
By.	I, or e.	I.	Dâri.
Masculine (man).	Tane.	Tane.	Laki.
Masculine (animal).	Tourawi.	Oni.	Jantân.
Feminine (man).	Wahini.	Vahini.	Pârâmpian.
Feminine (animal).	Uwa.	Ufa.	Bâtina.
Verbal passive particle.	Ia affix.	Hia affix.	Di and ka prefix.
Causal particle.	Waka prefix.	Taa prefix.	Kân and i affix.

Of the languages of the Northern Pacific, the Sandwich island excepted, we possess only a few fragments. M. Gaimard has given a list of words of the language of the Caroline

islands, or at least of a language of one island of the numerous islets which constitute this extensive group lying in about the 5° of north latitude. The natives of the Carolines are represented to be of the Malayan race, although this is far from being certain.

According to M. Gaimard's orthography, the vowels of the Caroline are the usual five, and the consonants d, f, g, h, k, l, m, ng, ñ, p, r, s, t, v, w, y, and z, making 17. It wants the aspirate; and the presence of the letters f, v, and z, shows that the language does not belong to the more cultivated tongues of the Malayan Archipelago, nor to the Polynesian. The vocabulary given by M. Gaimard consists of 411 words, among which, inclusive of numerals, I can detect no more than 8 which are Malayan. These are the following:—

CAROLINE.	ENGLISH.	MALAYAN.	ENGLISH.
Ralu.	Water.	Ranu, j.	Water.
Tali.	A rope.	Tali, c.	A rope.
Talinhe, talinhan.	The ear.	Tálinga, talingan, c.	The ear.
Mata-ræe.	The east.	Mata-ari, m.	The sun.
Pap.	A board.	Papan, m.	A board.
Mata.	A sword.	Mata, m.	Weapon-blade.
Tanhi.	To weep.	Tangis, c.	To weep.
Tati.	The sea.	Tasik, j.	The sea.

Including eight numerals, the total number of Malayan words in M. Gaimard's vocabulary is but 16, so that the proportion is about 38 in 1000. This estimate is, however, as usual, vitiated by the too large proportion of numerals, which ought to refer to the whole body of the language, and not to a small fraction of it; and it is certain, that the proportion, small as it is, cannot be near so large as it thus seems.

The same writer has given a list of words of the language of Guham, one of the Ladrone or Marianne islands, situated in about the 15° of north latitude. The inhabitants of these islands are represented to be of the same race as those of the Philippine islands that are not Negroes, that is, of the Malayan. The vowels of the language of Guham are the usual five, and the consonants b, ch, d, f, g, h, j, k, l, m, n, ng, ñ, p, s', t, w, making 18, so that, besides the Javanese and Malay consonants, it has f, and the sound which the French represent by *ch*, and

we ourselves by *sh*,—in fact, the *shin* of the Arabic and Persian alphabets, which if truly represented is an anomaly among the east-insular languages.

The language of Guham contains, apparently, a much larger admixture of the Malayan tongue than that of the Caroline islands. In M. Gaimard's list, which amounts only to 163 words, I find the following, exclusive of numerals:—

GUHAM.	ENGLISH.	MALAYAN.	ENGLISH.
Tasi.	The sea.	Tasik, j.	The sea.
Lahi.	Man.	Laki, c.	Male human being.
Ulu.	Head.	Ulu, c.	Head.
Talanha.	Ear.	Tālinga, c.	The ear.
Pulu.	Hair.	Bulu, m., wulu, j.	Hair.
Tolan.	Bone.	Tulang, m.	Bone.
Susu.	Breast.	Susu, c.	Bosom.
Nidjūi.	The coco-palm.	Ńur, m., Ńu, j.	The coco-palm.
Tuba.	Palm wine.	Tuwak, c.	Palm wine.
Manug.	Domestic fowl.	Manuk, j.	Bird, fowl.
Ńa.	They.	Ńa, c.	He, she, it, they.

In the language of Guham ten of the numerals are Malayan, so that the whole number in the 163 words is 21, which makes 128 in every 1000, without a doubt, out of all proportion for the whole body of the language.

All, I believe, that is known of the language of the Pelew islands is what is found in the account rendered by Mr. Keate of the wreck, on one of them, of the East Indiaman “Antelope,” from the Journals of Captain Wilson, her commander.* The Pelew islands lie in about the 7° of north latitude, due east of the island of Mindanau, one of the Philippines, and not above 500 miles distant from it. No account is rendered by Keate of the physical form of the inhabitants, but from the portraits in his work, and from their being described as having long lank hair, they have been supposed to be of the Malayan race. The crew of the shipwrecked vessel resided about three months in one of the islands, and were hospitably received by the natives. One of the party, a native Christian, spoke Malay, and they found on the island three Malay mariners, the survivors of the crew of a prau trading between Menado in Celebes and Amboyna, driven by a

* Account of the Pelew Islands, from the Journals of Captain Henry Wilson, by George Keate, Esq., F.R.S. London, 1788.

storm into the Pacific, and wrecked on one of the Pelews. Captain Wilson brought to England the well-known Prince Lee Boo, and one of the Malays, and, no doubt, it was from them that Mr. Keate compiled the vocabulary of 658 words contained in his work.

From that vocabulary it would appear that the vowels of the Pelew are six in number, corresponding to those of the Malay and Javanese, and that its consonants are b, d, g, j, k, l, m, n, ng, p, r, s, t, th, w, y, making 16. It would seem to have the sound of *th* in English, an anomaly in oriental languages, except the Birmese. It wants an aspirate and the sounds ñ and ch of the Malayan alphabets, and the f and z of the ruder languages of the Archipelago. To judge by the vocabulary, the Pelew has combinations of consonants unpronounceable by any native of the Malayan Archipelago, or by a Polynesian, or even by a Philippine islander, such as lw, lk, ls, rd, rs, and sn. Many words are monosyllables, and polysyllables are written as if each of their syllables were pronounced as distinct words.

In the whole vocabulary of 658 words, I can discover no more than three which are Malayan, *mati* "to die," or "dead;" *kima*, pronounced *kim*, "the gigantic cockle;" and *kau*, a popular abbreviation of the Malay personal pronoun of the second person, *angkau*. Even the numerals are not the Malayan. In fact, as far as it is known, the Pelew appears a distinct and peculiar tongue, which is remarkable enough, considering the comparatively short distance of the Pelew islands from the Philippines,—their no great distance even from Borneo, and that shipwrecked Malayan mariners appear to be occasionally cast on their shores.

There still remains one other language of the Northern Pacific of which M. Gaimard has furnished a vocabulary of 380 words. This is the language of Oualam, in about the 5° of north latitude, and 163° of east longitude, inhabited by men said to be of the Malayan race. The vowels of this language would appear to be the usual five, and its consonants b, ch, f, g, h, k, l, m, n, ng, p, r, s, s', t, v, w, making 17. It seems to want the d, j, ñ, and y, of the Malay and Javanese alphabet, and the z of some of the uncultivated languages of the Archipelago. The French sound of *ch*, or the English of *sh*, occurs here as well as

in the Guham. Among the 38 words of the Oualam, I can find only the following 7 which are Malayan, exclusive of 10 numerals :—

OUALAM.	ENGLISH.	MALAYAN.	ENGLISH.
Mata, matas.	The eye.	Mata, c.	The eye.
Kulo.	Skin.	Kulit, c.	The skin.
Kasa.	The sky.	Akasa, (s).	Ether, firmament.
Mon, monshe.	Bird, fowl.	Manuk, j.	Bird, fowl.
Nimen.	To drink.	Minum, c.	To drink.
Mano.	More.	Maneh, j.	More.

Some even of these are evidently very doubtful. The copious consonants of this language, and the terminations of words in consonants, show plainly enough that it has no relation to the Polynesian. The proportion of Malayan words in it, numerals included, is but 47 to 1000, far beyond, however, I have no doubt, the real proportion in the whole language. It has certainly then little relation either to Malay or Javanese.

Very clear traces of a Malayan tongue are found in the language of Madagascar, an island some three thousand miles distant from the nearest part of the Malayan Archipelago, and only 240 miles from the eastern shore of Africa. From this isolated fact, the value and importance of which I am about to test, some writers have jumped to the conclusion that the language of Madagascar is of the same stock with Malay and Javanese, and hence, again, that the people who speak it are of the same race with the Malays. It can be shown, without much difficulty, that there is no shadow of foundation for so extravagant an hypothesis.

Madagascar is said to have an area of 225,000 square miles, which would make it about thrice the size of Britain. One language only is spoken throughout, with trifling varieties of dialect. The inhabitants are of two classes, the Hova, the ruling nation, at present, and the Malagasi. Both are of African lineaments, but the Hova fairer than the Malagasi, with hair less woolly, and said in features to bear some remote resemblance to the Malays. The following graphic account is given of the physical form of the ordinary Malagasi, by one who has observed them well :—“The eyes are large, brilliant, and restless, ears large, nose short and flat, though not so much so as

in the Negro ; lips moderately thick, height middling, and limbs well-proportioned ; lower jaws large, and mouth well garnished with teeth ; colour dark, hair jet black, thin and curly, occasionally inclining to woolly ; beard very slight. The women are generally small and well-proportioned, usually plain, but some of them very handsome. They are about the size of the native women of India.”*

The inhabitants of Madagascar have made considerable advances in civilisation, after the African standard. They understand the art of manufacturing malleable iron, of growing corn, and have domesticated some of the larger animals, using them for food and labour. How much of this civilisation is indigenous, or introduced by strangers, is a question which will be subsequently enquired into. One important invention, the art of writing, like all other Negroes, they never made.

I shall attempt to give a brief sketch of the language of Madagascar, called by the natives Malagasi, from such materials as have been accessible to me.† The vowels of the Malagasi are only four in number, a, e, i and u ; and therefore they want two of the Malay and Javanese system, â and o. The consonants are 21, viz. b, d, f, g, h, k, l, m, n, ng, û, p, r, s, t, v, z, dz, mb, mp, and ts. The English missionaries represent the first of the four double letters by j, stating, however, that its sound is that of the letters which I have given. It is certain that the other three are peculiar consonants, and in a perfect native alphabet would have their appropriate characters. The Malagasi consonants, as thus represented, want five of the Malay and Javanese system, and have six which do not belong to it. The only liquid which, in the Malagasi, coalesces with an ordinary consonant is r, and even this, only with the labials d and t. With this exception, no consonant can follow another in a word or syllable, without the intervention of a vowel, unless one of them be a nasal. Words and

* Notice of the Betsimisarak, a tribe of Madagascar.—*Journal of the Indian Archipelago*, vol. iv.

† A Dictionary of the Malagasy Language, English and Malagasi, and Malagasi and English, by J. J. Freeman and D. Johns, London, 1835. Grammar of the Madagascar, from the notes of M. Chaplier, communicated by M. Lesson, *Annales Maritimes*.

syllables frequently begin with an aspirate, but never terminate in one, a rule the reverse of that which obtains in Malay and Javanese. There is one peculiarity in the pronunciation of Malagasi words which deserves notice, that the final syllable of words ending in vowels, diphthongs, and nasals is usually dropped in utterance. From this account, it is certain that the phonetic character of the language is widely different from that of the languages of Sumatra, Java, Celebes, the Philippine islands, and of the principal language of the islands of the Pacific.

The grammatical structure of the Malagasi is simple, like that of the Malay and Javanese, but the simplicity is of a different character. There is one article, the definite. Relation is expressed by prepositions; gender and number by adjectives. In these three cases the words employed in Malagasi and in Malay or Javanese are wholly different, with one exception, the adjective for masculine, which is the Malayan laki, corrupted lahi, but even this has a native synonyme. The adjective is not distinguished from the noun, the same word being used indifferently for either. The pronoun of the first person has a singular and a plural, with a distinct word in the singular to express a genitive case. The pronoun of the second person has also a singular and a plural, but no genitive for the singular. The pronoun of the third has no distinction of gender or number, but by modification of form represents a genitive. All the three differ in form from any of the numerous personal pronouns of the Malay and Javanese languages.

All that is complex in Malagasi grammar belongs to the verb. The verb is formed from roots or radical words, of which 450 are enumerated. From these no fewer than 13 different kinds of verbs are formed by prefixed inseparable particles, which, in so far as the present of the indicative is concerned, always begin with the letter m. A passive verb is formed by prefixing inseparably to the root the particles vua or tafa.

The missionaries make the Malagasi verbs to have three moods, an indicative, an imperative, and an infinitive; and three tenses, a present, consisting of the initial letter of the inseparable prefix in ni, a preterite of which it is n, and a future

of which it is h. Then there are three participles,—a present, perfect, and future, and three different forms of verbal nouns. In applying the prefixed particle, having for its initial letter a nasal, certain euphonic rules are observed. Thus, for the present of the indicative, roots of which the initial letters are the labials p and v, commute these into m, and those of which it is h, k, s, t, and ts, commute them into n, while those of which it is a vowel, or the consonants b, d, g, m, n, and dz, retain their initials unchanged. A radical beginning with the aspirate has it sometimes converted into g. An initial l is turned into d, z into dz, and t coalescing with r into d. These rules bear but a very remote likeness to the euphonic rules for the use of the verbal *mâ* in Malay.

In the dictionary of the missionaries an example is given of the different kinds of verbs, their moods, tenses, nouns, and participles. The example is the root *sulu*, “a substitute,” which is, probably, a corruption of the Javanese word *sulur* of the same meaning. As there are duplicates of some of the tenses of the indicative, and of some of those of the imperative, the changes which the root or radical word is made to undergo amount to no fewer than 170.

Some of the forms of the verb are very cumbrous, for the roots or radicals are not monosyllables, but may extend even to five syllables, while the prefixed particles are from one to four syllables, the radicals, moreover, having in some varieties of the tenses of particular verbs, affixes of one or two syllables. Thus, from the root *sulu*, “a substitute,” comes “*hampifampanulüana*,” a word of eight syllables. But if the root had been a word of five syllables, instead of, as in this instance, being a bisyllable, a word of eleven syllables would be created, which is more than twice the length of any Malayan compound.

It is hardly necessary, after this statement, to say that the formation of the Malagasi and Malayan verbs is wholly different. The transitive is not distinguished in the Malagasi from the intransitive by affixes, as in Malay and Javanese. Indeed, in the Malagasi these kinds of verbs are not very clearly distinguished from each other at all. In the Malagasi there are six different ways of forming causal verbs, and in Malay and Javanese none, except what is implied in the transitive. In the

Malagasi, there are three kinds of reciprocal verbs, but none of them bear the least resemblance to the Malayan reciprocal or frequentative verb. The passive verb in Malay and Javanese is usually formed by the inseparable prefixed monosyllabic particles *di* and *k*, and in Malagasi by the bisyllabic prefixes *vua* and *tafa*. The verbal noun in Malay is formed by the inseparable prefix *pâ*, or the inseparable affix *an*, or both united. In Malagasi it is formed by an inseparable prefix, beginning in *f*, or in *mp*. I can see no likeness, then, throughout the verb, except in the accidental circumstance of the present of the indicative of the Malagasi verb having its prefixed particle beginning with the letter *m*, and that the Malay prefixed particle, which distinguishes a verb from another part of speech, has the same initial letter, which really amounts to nothing at all.

The prepositions, the particles, and the auxiliaries of the Malagasi and the Malayan languages are all so totally different, that it would be superfluous to show it by examples.

With respect to the number of Malayan words found in the language of Madagascar, they are really so few comparatively, that, I shall give the whole of them, with their originals, in Malay and Javanese. They are as follow, so far as I have been able to detect them, by going repeatedly and carefully over the dictionary of Freeman and Johns :—

MALAGASI.	ENGLISH.	MALAY.	ENGLISH.	JAVANESE.	ENGLISH.
Ala.	Forest.	Utan.	Forest.	Alas.	Forest.
Aluha.	Front, fore-part.	Alüan.	Front, fore-part.	Aluwan.	Front, fore-part.
Aluna.	Wave, billow.	Alun.	Wave, billow.	Alun.	Wave, billow.
Ambi.	Addition.	Tambah.	To add.	Tambah.	To add.
Ampi.	Sufficient.	Sampai.	Sufficient.	Sampe.	Sufficient.
Anaka.	Child.	Anak.	Offspring.	Anak.	Offspring.
Anana.	Such a one.	Anun.	Such a one.	Anun.	Such a one.
Anarana.	Name, title.	—	—	Aran.	Name, title.
Anuriana.	Behind.	—	—	Buri.	Behind.
Arina.	Charcoal.	Arâng.	Charcoal.	Arâng.	Charcoal.
Arivu.	Thousand.	Ribu.	Thousand.	Riwu.	Thousand.
Asa.	Work, labour.	Yasa.	Work, labour.	Yasa.	Work, labour.
Asa.	Whetted.	Asah.	To whet.	Asah.	To whet.
Ati.	The liver.	Ati.	The heart, the liver.	Ati.	The heart, the liver.
Ava.	Down, lower.	Bawah.	Below, down.	—	—
Aza.	Do not.	—	—	Aja.	Do not.
Balûna.	Fling.	Balang.	To fling.	Balang.	To fling.

MALAGASI.	ENGLISH.	MALAY.	ENGLISH.	JAVANESE.	ENGLISH.
Be.	Numerous.	—	—	Kabeh, beh.	All.
Budu.	Childish, simple.	Bod'o.	Simple, silly.	Bod'o.	Simple, silly.
Beka.	Leprosy.	Baka.	Leprosy.	—	—
Dimi.	Five.	Lima.	Five.	Lima.	Five.
Dinta.	A leech.	Lintah.	A leech.	Lintah.	A leech.
Efatra.	Four.	Ampat.	Four.	Papat.	Four.
Enima.	Six.	Anâm.	Six.	Nâm.	Six.
Fana.	Hot, warm.	Panas.	Hot, warm.	Panas.	Hot, warm.
Fati.	A corpse.	Mati.	Death, dead.	Pati.	Death.
Fidi.	Choice.	Pilih.	Choice.	Pilih.	Choice.
Firi.	How many?	—	—	Piro.	How many.
Fitu.	Seven.	—	—	Pitu.	Seven.
Furi.	Anus.	—	—	Buri.	Back-part, behind.
Futsi.	White.	Putih.	White.	Putih.	White.
Gaga.	Astonished.	—	—	Kaget, gaget.	To startle.
Goikia.	A crow.	Gagak.	A crow.	Gagak.	A crow.
Gana.	Struck against.	Kâna.	Hit, struck.	Kâna.	Hit, struck.
Hala.	A scorpion.	Kala.	A scorpion.	Kala.	A scorpion.
Hanta.	Petition.	Minta.	To beg.	Pinta.	To beg.
Haru.	Mingled.	Aru.	To stir up.	Aru.	To stir up.
Hazu.	Tree, wood.	Kayu.	Tree, wood.	Kayu.	Tree, wood.
Heri.	A bramble.	Duri.	Thorn, prickle.	Âri, ri.	Thorn, prickle.
Heruheru.	Wavering.	Arubiru.	Disorder.	Ruara.	Disorder.
Huhu.	Finger or toe-nail.	Kuku.	Finger or toe-nail.	Kuku.	Finger or toe-nail.
Ila.	Piece, part, side.	Bâlah.	Part, side.	—	—
Ini.	This; that.	Ini.	This.	Iki.	This.
Iraka.	A messenger.	—	—	Iraka.	A messenger.
Isa.	One.	Sa.	One.	Sa.	One.
Kisu.	A knife.	Pisau.	A knife.	Piso.	A knife.
Ku.	My, me.	Aku, ku.	I, my, me.	Aku.	I, my, me.
Kufia.	A scull-cap.	—	—	Kopyak.	A scull-cap.
Kufo.	To peel.	Kupas.	To peel.	—	—
Kusuka.	Rubbed.	Gosok.	To rub.	Gosok.	To rub.
Lahi.	Male.	Laki.	Male.	Laki.	Male.
Lalana.	Way, road.	Jalan.	Way, road.	Dalan.	Way, road.
Lalitra.	A fly.	Lalat.	A fly.	Lalar.	A fly.
Lalu.	Passed by.	Lalu.	To pass.	—	—
Lanitra.	The sky.	Langit.	The sky.	Langit.	The sky.
Laune.	A rice mortar.	Lâsung.	A rice mortar.	Lâsung.	A rice mortar.
Lazu.	Faded.	Lâsu.	Languid.	Lâsu.	Languid.
Leda.	The tongue.	Lid'ah.	The tongue.	Lid'ah.	The tongue.
Lemi.	Softness.	Lâmah.	Soft.	Lâmâs.	Soft.
Lena.	Moist, wet.	—	—	Lângâs.	Moist, wet.
Leta.	Walking slowly.	Lâtch.	Languid.	—	—

MALAGASI.	ENGLISH.	MALAY.	ENGLISH.	JAVANESE.	ENGLISH.
Luaka.	Hole, aperture.	Lubang.	Hole, aperture.	—	—
Luka.	Smitten, spear- ed.	Luka.	A wound.	—	—
Malu.	Modesty.	Malu.	Shame, mo- desty.	—	—
Mami.	Sweet.	Manis.	Sweet.	Manis.	Sweet.
Manana.	To have, to possess.	—	—	Ana.	To have, to possess.
Manga.	The mango.	Mango.	The mango.	—	—
Manifi.	Thin, slender.	Nipis.	Thin, slender.	Nipis.	Thin, slender.
Manta.	Raw, unripe.	Mantah.	Raw, unripe.	Mantah.	Raw, unripe.
Masimasina.	Saltish.	Masin.	Briny.	Asin.	Briny.
Masim.	Sour.	Masâm.	Sour.	Asâm.	Sour.
Masinati.	Having the heartburn.	Masin ati.	Briny heart.	Asin ati.	Briny heart.
Mati.	Dead.	Mati.	Dead.	Mati.	Dead.
Misi.	To contain.	Isi.	To contain.	Isi.	To contain.
Masu.	The eye.	Mata.	The eye.	Mata.	The eye.
Mena.	Red.	Merah.	Red.	—	—
Misi.	Pretty.	Bisai.	Pretty.	—	—
Mulutra.	The lips.	Mulut.	The mouth.	—	—
Mura.	Cheap, liberal.	Murah.	Cheap, liberal.	Murah.	Cheap, liberal.
Nana.	Pus, matter.	Nanah.	Pus, matter.	Nanah.	Pus, matter.
Nusi.	An island.	—	—	Nusa.	An island.
Olona.	People.	Orâng.	Men, people.	—	—
Papai.	Papaya fig.	Papaya.	Papaya fig.	—	—
Rah.	Blood.	Darah.	Blood.	Rah.	Blood.
Ranu.	Water.	—	—	Ranu.	Water.
Rara.	Forbidden.	Larah.	Forbidden.	Larah.	Forbidden.
Ravina.	A leaf.	Dawun.	A leaf.	Ron.	A leaf.
Rivutra.	Gale, storm.	Ribut.	Gale, storm.	—	—
Rura.	Saliva.	Ludah.	Saliva.	—	—
Ruru.	Both.	Duwa.	Two.	Loro.	Two.
Sakai.	The capsicum.	Chabai.	The capsicum.	Chabe.	The capsicum.
Salaka.	Cloth worn round the loins.	Châlana.	Trowsers.	Châlana.	Trowsers.
Sambutra.	Caught, taken.	Sambut.	To take, to catch.	Sambut.	To take, to catch.
Sampana.	Branch, as of two roads.	Simpang.	To branch off.	Simpang.	To branch off.
Sarak.	Parted.	Sarak.	To part.	Sarak.	To part.
Saruna.	Cover, lid.	Sarung.	Cover, case.	Sarung.	Cover, case.
Sisi.	Straitened.	Sâsak.	Straightened.	Sasak.	Straightened.
Sisini.	Side, flank.	Sisih.	Side, quarter.	Sisih.	One half.
Sivi.	Nine.	—	—	Sanga.	Nine.
Sula.	Bald.	Sulak.	Bald.	—	—
Sulu.	A substitute.	—	—	Sulur.	A substitute.
Susuna.	Fold, double.	Susum.	Layer, stratum	Susun.	Layer, stratum.

MALAGASI.	ENGLISH.	MALAY.	ENGLISH.	JAVANESE.	ENGLISH.
Sutru.	Spoon, ladle.	Sud'uk.	Spoon, ladle.	Suru.	Spoon, ladle.
Takutra.	Fear.	Takut.	Fear.	Takut.	Fear.
Tambatu.	A mason.	Tukang-batu.	A mason.	Tukang-watu.	A mason.
Tana.	The chameleon.	Tanau.	The chameleon.	Tanu.	The chameleon.
Tanala.	Inhabitant of the woods.	—	—	Tanah and alas.	Woodland.
Tanana.	Town, village.	Tanah.	Land, country.	Tanah.	Land, country.
Tanana.	The hand.	Tangan.	The hand.	Tangan.	The hand.
Tandruka.	A horn.	Tanduk.	A horn.	—	—
Tani.	Earth, soil.	Tanah.	Earth, soil.	Tanah.	Earth, soil.
Tanim.	To plant.	Tanâm.	To plant.	Tanâm.	To plant.
Tanimbari.	Rice land.	Tanâm-padi.	To plant rice.	Tanâm-pari.	To plant rice.
Tanjuna.	Promontory.	Tanjung.	Promontory.	—	—
Taulana.	Bone.	Tulang.	Bone.	—	—
Tauna.	A year.	Taün.	A year.	Tawun.	A year.
Tarikia.	Drawn along.	Tarik.	To draw, to drag.	Tarik.	To draw, to drag.
Tamulu.	The <i>taru</i> .	—	—	Talás.	<i>Colocasia vera</i> .
Telina.	Swallowed.	Tálán.	To swallow.	—	—
Tolu.	Three.	—	—	Tálu.	Three.
Tenuna.	Warp, weft.	Tânun.	To weave.	Tânun.	To weave.
Tuaka.	Ardent spirits.	Tuwak.	Palm wine.	Warak.	Palm wine.
Tukana.	One, single.	Tunggal.	One, single.	Tunggal.	One, single.
Tumbutanana.	Spearing with the hand.	Tambah-tangan.	Spear, hand.	Tunbah, tangan.	Spear, hand.
Turi.	To sleep.	—	—	Turu.	To sleep.
Tutu.	Pounding.	Tutuk.	To pound.	Tutu.	To pound.
Uba.	Changed.	Ubah.	To change.	Owah.	To change.
Uvi.	A yam.	Ubi.	A yam.	Uwi.	A yam.
Ubiala.	A wild yam.	—	—	Uwi-alas.	A wild yam.
Ulaka.	To meander.	Ulák.	To whirl, to eddy.	Ulák.	To whirl, to eddy.
Umpa.	Reproach.	Ompat.	Calumny.	—	—
Uruna.	The nose.	Id'ung.	The nose.	Irung.	The nose.
Uzatra.	Sinew, fibre.	Urat.	Sinew, fibre.	—	—
Valala.	A locust.	Bálalang.	A locust.	Walang.	A locust.
Vali.	Answered.	Bálik.	Back, to return.	Walik.	Back, to return.
Valu.	Eight.	—	—	Wolu.	Eight.
Vano.	A heron.	Bango.	A heron.	Bango.	A heron.
Vau.	Just now, newly.	—	—	Wawu.	Just above.
Vari.	Rice.	Padi.	Rice in the husk.	Pari.	Rice in the husk.
Vata, vadra.	Box, chest.	—	—	Wadah.	Vessel.
Vatu.	Stone, rock.	Batu.	Stone, rock.	Watu.	Stone, rock.
Vatufu.	A flint.	Batu-api.	A flint.	Watu-api.	A flint.
Vatumati.	Rotstone.	Batu-mati.	Dead-stone.	Watumate.	Dead-stone.

MALAGASI.	ENGLISH.	MALAY.	ENGLISH.	JAVANESE.	ENGLISH.
Vi.	Iron.	Bâsi.	Iron.	Vâsi.	Iron.
Vidi.	Bought.	Bâli.	To buy.	—	—
Vinantu.	Son or daughter-in-law.	—	—	Mânantu.	Son or daughter-in-law.
Vûa.	Seed.	Buah.	Fruit, seed.	Woh.	Fruit, seed.
Vûanûi.	The coconut.	Ñur.	Coconut.	Ñu.	The coconut.
Vudi.	Posteriors, stern.	Buritan.	Stern.	Buri.	Behind, back.
Vulana.	Moon, month.	Bulan.	Moon, month.	Wulan.	Moon, month.
Vulu.	Hair.	Bulu.	Hair or feather.	Wulu.	Hair, feather.
Vulu.	Name of a species of bamboo.	Buluh.	A bamboo.	—	—
Vui.	An alligator.	Boya.	An alligator.	Boya.	An alligator.
Vulumasa.	Eyelids.	Bulumata.	Eye-lashes.	Vulumata.	Eye-lashes.
Volombatu.	Moss on stones.	Bulu-batu.	Hair of stones.	Wulu-watu.	Hair of stones.
Vulumbava.	Moustaches.	Buluhbawah.	Hairs below.	—	—
Vulumburuna.	Quills.	Bulu-burung.	Hair of birds, feathers.	—	—
Vunu.	Killed.	Bunuh.	To kill.	—	—
Vuri.	Foam, froth.	Buhi.	Foam, froth.	—	—
Vurumputsi.	Name of a bird.	Burung putih.	White bird.	—	—
Vuruna.	A bird, a fowl.	Burung.	A bird, a fowl.	—	—
Vurun kahaka.	A crow.	Burung gaga.	A crow.	—	—
Vurutina.	Having a hernia.	Burut.	Hernia.	—	—
Vutu.	<i>Penis.</i>	Butu.	<i>Penis.</i>	—	—
Vuvu.	Fish-trap.	Bubu.	Fish-trap.	Bubu.	A fish-trap.
Zaitra.	Sewn.	Jâit.	To sew.	Jait.	To sew.
Zanaka.	Offspring.	Anak.	Offspring.	Anak.	Offspring.
Zatu.	A hundred.	Ratus.	A hundred.	Atus.	A hundred.

Exclusive of words of Malay and Javanese origin, there are half-a-dozen words of Sanskrit, which, most probably, found their way into the language of Madagascar along with them. They are the following:—Fenu, “full,” for pânuh;* sisa, † “remnant;” tsara, “judged,” for chara, ‡ “judgment;” avaratra, “the north,” for utara; § alina, for laksa, || “ten thousand;” and hotsi, for kât-i, ¶ “a hundred thousand.”

The number of Arabic words introduced into the language of Madagascar is very trifling, for the inhabitants of this island,

* Sans. purna.

§ Sans. utara.

† Sans. sasha.

|| Sans. laksha.

‡ Sans. achara.

¶ Sans. koti.

although, by vicinity, exposed for ages to the influence of Arabian manners, language, and religion, have stoutly repelled them. I find, however, that the Malagasi has adopted the names of the Arabian days of the week, the word for "ardent spirits," and partially and occasionally adopting, as they do, the Arabian letters, of course, the word for "writing," *surāt*, to which they also give the sense of "painting."

From whatever source the Malagasi has taken foreign words, they will be found, for the most part, corrupted in orthography, and frequently in sense. It is necessary to point out the manner in which the corruptions in orthography are effected, especially in adopted Malayan words. The Malagasi has but 4 vowels, and the Malay and Javanese 6. These two languages have 5 consonants which are wanting to the Malagasi. It is necessary, therefore, to find substitutes for the absent sounds, and hence a great deal of transmutation, and also of additions and elisions, for the sake of euphony. The vowel *â*, as well as a short *a*, are turned into *e* or *i*, and sometimes into *u*. The vowel *o* is always turned into *u*. To words beginning with a consonant, a vowel is often prefixed, and to those ending in one, a vowel is affixed. *B* is usually commuted into *v*, *d* occasionally into the aspirate, and *g* into *k*. The aspirate is always elided at the end of a word, and frequently prefixed to Malayan words beginning with a vowel. The consonant *j* is always turned into *z*, *k* into *j* or the aspirate, *l* into *d*, *n* into *m*, *ng* into *n*, *p* into *f* and also into the aspirate; *r* sometimes into *z*. *S* is frequently elided, or turned into an aspirate. *T* is turned, occasionally, into the sound *ts*, while *m* and *n* are often interposed for Malagasi euphony. The alteration of form which words undergo through these changes, is often such that the original word could not be guessed at, but for the sense. Of alterations in sense, a sufficient number of examples will be found in the list of words; and on this subject it is to be observed, that all the Malayan words found in the Malagasi being considered as primitives, they are subjected to the usual rules of Malagasi grammar, and hence, as derivatives, have senses which they do not bear in their original languages.

Arabic words, as might be expected, are, from wider difference in phonetic character, still more altered in orthography

than Malayan. *Ahad*, "first day," or "Sunday," is converted into *alahadi*; *açuin*, "Monday," into *alatsinaini*; *çalışa*, "Tuesday," into *talata*; *arāba*, "Wednesday," into *alarobia*; *xāmis*, "Thursday," into *alakamisi*; *jāmat*, "Friday," into *zuma*; *sābtū*, "Saturday," into *asabutsi*; *surāt*, "a writing," into *suratra*; *arāk*, "spirits," into *laraka*.

A good many English, but especially French words, owing to the long existence of French settlements in the island, have been introduced into the language of Madagascar, and may be adduced in illustration of the changes to which all foreign words are subjected. These changes in French and English are exactly of the same nature with those which Malay and Javanese words have undergone. The following are a few examples:—*Bas*, "stockings," becomes *ba*; *sabre*, "a sabre," *sabatra*; *bal*, "a ball," *bala*; *gant*, "a glove," *ga*; *fanal*, "a lantern," *fanala*; *selle*, "a saddle," *lasela*; *soupe*, "soup," *lasupa*; *table*, "a table," *latabatra*; *matelot*, "a sailor," *matilo*; *capitaine*, *kapitene*. *Soi*, "silk," is converted into *lasua*, and used in the restricted sense of sewing silk. The English word "goose" is turned into *gisi*, "pepper" into *periferi*, "glass" into *gilasi*, which means "a tumbler;" "button" is metamorphosed into *bukutra*, and *draki-draki*, "a drake," expresses "a duck."

It will be seen by the list of words which I have given, that the total number of Malayan is no more than 168; of these, 28 are exclusively Malay, and 16 exclusively Javanese, the remainder belonging indifferently to either language. The number might, no doubt, be considerably increased by the addition of derivative words, and of words in which Malayan is combined with native terms, but to do so would convey an unfair view of the proportion in which the Malayan languages enter into the composition of the Madagascar. The actual number of primitive words in the dictionary of Freeman and Johns is 8340. The proportion of Malayan words, then, in the language of Madagascar, is about 20 in 1000; or they form about one fiftieth part only of the whole language. It is on this poor fraction that has been founded the theory of an unity of race and language between the people of Madagascar and the principal inhabitants of the islands of the Indian Archipelago,—of the Philippines and

Polynesia. The proportion of Teutonic words in Italian or French, or of Norman French in English, very far exceeds that of the Malayan in the language of Madagascar; but we do not, therefore, jump to the conclusion that the German and Italian races and languages are one and the same, or that the English people and their language are of Gallic origin.

But, independent of the argument to be drawn from the paucity of Malayan words, it should be added, that many of them, as I have shown to be the case in the other languages containing Malay and Javanese, are mere synonymes of native terms. Thus, for "stone," there are, besides the Malayan, two native words; for "wave," or "billow," two; for "hand," three; for "fire," four; for "the eye," five; for the verb "to die," four; for "to change," five; for the adjective "raw," or "unripe," three; for "cheap," two; for "male," one.

Independent of men of brown or copper complexion, and lank hair, who are the principal inhabitants of the Malayan Archipelago, the Philippines, and the islands of the Pacific, there is another race, or races, widely differing from them, yet inhabiting the same countries. These, from their resemblance to the Africans, have been called Negroes. The Malays apply to those best known to them, the people of New Guinea, the epithet of Puwa-puwa, or Papuwa, which, however, is only the adjective "frizzly," or "crisping," and is equally applied by them to any object partaking of this quality.

Of the physical form and manners of the various tribes of these insular Negroes very little is known, and of their languages, we possess only the scraps picked up by voyagers unacquainted with them, and ignorant of any language that might be the medium of forming an acquaintance with them. We first encounter a Negro people to the west, at the Andaman islands, in the Bay of Bengal, of which it forms the sole but scanty population. The Negroes of the Andaman islands are of a sooty-black complexion, have short woolly hair, flat noses, thick lips,—are slender-limbed and pot-bellied, and their stature is under five feet. They are so described in the Asiatic Researches, and by Colonel Syme, in his Mission to Ava; and two individuals of the male sex, whom I saw at Prince of Wales

Papua, or
Negro
Races.

island, agreed well with this account of them. The Negroes of the Andamans are in the very lowest and most abject state of human society, without fixed dwellings, unclad, and unacquainted with the meanest of the useful arts of life. In disposition they are shy, unsocial, and mischievous.

We next find a Negro race in the northern portion of the Malayan peninsula, within the territories of the Malay princes of Queda, Perak, Pahang, and Tringanu, known to the Malays under the names of Sâ mang and Bila. The complexion of these is black, or sooty, the hair woolly, the features approaching to the African, and the stature dwarfish. An adult Sâ mang male, said to be of the mean height of his people, was measured by my friend General M'Innes, and found to be only 4 feet 9 inches high. Some of the Sâ mang, or Bila, have fixed habitations, and practise a rude agriculture, but the majority lead an erratic life, gathering the rude products of the forest to exchange with the Malays for the necessities of life, or subsisting by the chase.

The great islands of Sumatra, Java, Borneo, and Celebes, are not known to contain any Negro race, nor is there any record or tradition of their ever having done so. A Negro race occurs next, proceeding eastward, in the island of Flores, but no account of it has been rendered. Of the great island of New Guinea, they form the whole native or aboriginal population, as they also do of the islets near its coasts. Even within New Guinea itself, there would seem to be more than one race. Mr. Madera, of the Dutch Navy, quoted by Mr. Earl in the *Journal of the Indian Archipelago*, describes two of them which he saw on the south-west coast. The complexion of one of them was black, but not intensely so, and it had a bluish tinge. The lips were pretty thick, and the nose somewhat flat. The hair of the head was pitch-black, and frizzled, and the beard crisp, like the hair of the head. The stature was of the middle size, and the person by no means strong built.

A hundred miles further north, on the same coast, Mr. Madera met another Negro race. The colour of the skin, in this case, was a deep brown. The hair of the head was frizzly, the mouth large, with white teeth, the lips thick, and the nose flabby and drooping. The stature was the mean height, but

many might be called large men. All accounts seem to agree that the Negroes of New Guinea are at least of the middle size of Europeans, and taller than the Malayan race; and all agree, also, to their bearing a considerable resemblance to, without, however, being identical with, the African Negro. Mr. Earl says:—"There is a stout able-bodied man now residing in Singapore, whose broad shoulders and curved shins often attract attention. He is supposed, by those unacquainted with his history, to be an African Negro, but he is a native of the interior of New Guinea. I can confirm this statement from my own recollection of the natives of New Guinea, whom I saw in Java in a state of slavery, and who, without enquiry into their history, were always considered as Africans."

As Mr. Earl saw much more of the Negroes of New Guinea than any other Englishman, I shall transcribe his description of their physiognomy:—"The features of the Papuans have a decidedly Negro character;—broad flat noses, thick lips, receding foreheads and chins, and that turbid colour of what should be the white of the eye which gives a peculiarly sinister expression. Their complexion is usually a deep chocolate-colour, sometimes closely approaching to black, but certainly a few shades lighter than the deep black that is often met with among the Negro tribes of Africa."*

But it is the texture of the hair of the head that forms the most characteristic distinction of the New Guinea Negro, differing greatly from that of the African, and seemingly, also, from that of the Andaman and Peninsular Negro. Mr. Earl has given the best description of it:—"The most striking peculiarity of the Oriental Negro consists in their frizzled, or woolly hair; this, however, does not spread over the surface of the head, as is usual with the Negroes of Western Africa, but grows in small tufts, the hairs which form each tuft keeping separate from the rest, and twisting round each other, until, if allowed to grow, they form a spiral ringlet. Many of the tribes, especially those which occupy the interior parts of islands whose coasts are occupied by more civilised races, from

* Journal of the Indian Archipelago, vol. iii. p. 684.

where cutting instruments can be obtained, keep the hair closely cropped. The tufts then assume the form of little knobs, about the size of a large pea, giving the head a very singular appearance, which has, not inaptly, been compared to that of an old worn-out shoe-brush. Others again, more especially the natives of the south coast of New Guinea, and the islands of Torres Straits, are troubled with such an obstinate description of hair, yet admiring the ringlets as a head-dress, cut them off and twist them into matted scull-caps, thus forming very compact wigs. But it is among the natives of the north coast of New Guinea, and of some of the adjacent islands of the Pacific, that the hair receives the greatest attention. These open out the ringlets by means of a bamboo comb, shaped like an eel-spear, with numerous prongs spreading out laterally, which operation produces an enormous bushy head of hair, which has procured them the name of 'mop-headed Indians.' Of these fantastic heads, very good representations will be found in the Plates annexed to the Voyages of the late French Circumnavigators."

The inhabitants of the islands of Waigyu, lying between New Guinea and Gilolo one of the Moluccas, are Negroes. They are described by M. Du Perry,* who represents them as having features more regular, an expression of countenance more agreeable, and complexions less black than the Negroes of New Ireland. Their persons are delicate and slender, and their stature short. The hair differed in texture among individuals, some having it woolly, like the African Negro, some lank, like the European, and others, again, of a medium texture between the two. The highest facial angle was in this case 69° , and the lowest, from 63° to 64° .

Mr. Freycinct has described the Negroes of Gebe, an island also between New Guinea and Gilolo, and not far from the latter.† With them, the nose is flat, the lips thick and projecting, the complexion a dark olive, the eyes deep-seated, and, on an average, the facial angle 77° , but as high, in some instances, as 81° . It is certain that in Gebe, Waigyu, and some

* Voyage de la Coquille. Paris, 1828.

† Voyage autour du Monde. Paris, 1829.

parts also of the coast of New Guinea, the Malayan race has been intermixed with the Negro. The effect is to lighten the complexion, and to alter or obliterate the peculiar texture of the Negro hair.

The Negroes of New Guinea are in various states of civilisation. Some of the rudest dwell in miserable huts, seeking a bare subsistence by the chase, or the spontaneous productions of the forest. We may form some idea of the condition of these, from a circumstance stated in the narrative of Mr. Madera:—"In the afternoon of the same day," says he, "at the time of high water, three of the naturalists went in a boat, well armed, to the same spot, where they found the trees full of natives of both sexes, who sprung from branch to branch, with their weapons on their backs, like monkeys, making the same gestures, and screaming and laughing as in the morning, and no offers of presents could induce them to come down from the trees to renew the intercourse. This singular scene was witnessed by those on board by means of their telescopes."

Other Negro tribes living on the coasts have made some advance in civilisation. These dwell by whole tribes in huge barn-like houses raised on posts, like those of the wild inhabitants of Borneo, but ruder. They understand a rude agriculture, and a rude navigation, and have domesticated the hog and the common fowl. Their voyages in pursuit of tortoise-shell and the *holothurion*, to exchange for necessaries, extend along their own coasts for some hundreds of miles, but they never extend them westward, nor eastward beyond the limits of the Archipelago.

We next find Negroes in several islands of the Philippine Archipelago, especially of the principal island, Luçon, and in Negros, said to take its Spanish name from them. The description given of them is, that in features they resemble the African, that the hair of the head is soft and woolly, that the complexion is dark, but less intensely black than that of the African Negro, and that they are of very short stature. The name given to them by the Spaniards, Negrito, or "Little Negroes," points at this last characteristic. A few of these Philippine Negroes have submitted to the Spanish rule, and undergone some degree of

culture, but the majority lead an erratic and independent life in the fastnesses of the mountains, and live in enmity with the civilised races of the plains, and the conquerors.

After entering the Southern Pacific, all the islands extending from New Guinea up to the Fejee group, appear to be inhabited by Negroes; and here, too, they appear to differ, even among themselves, in physical form. M. Du Perry thus describes the inhabitants of New Ireland:—"The complexion is of a black, less deep than that of the African Negro. Their persons are more slender than athletic, and their stature does not, on an average, exceed 5 feet 8 inches. Their hair is woolly and frizzly, the beard scanty, and on other parts of the body, usually well provided among other races, there is very little." *

Cook describes the inhabitants of Malicollo, one of the great Cyclades, as an "ape-like nation, the most ugly and ill-proportioned he had ever seen, and in every respect different from any that he and his companions had met with in the Pacific. Their complexion was very dark, the hair of the head short and curly, but not so soft and woolly as that of the African Negro. The beard was strong, bushy, and short; the head long, the face flat, and the countenance "monkey-like." The stature was diminutive.*

The same great authority describes the inhabitants of Tanna, one of the New Hebrides, as follows:—"The hair of the head was crisp and curly, but growing to a tolerable length. The beard was strong and bushy, generally short. The stature was a middle height, and the person rather slender. The countenance was good and agreeable. Cook pronounces that there was no affinity between the people of Tanna and the Polyynesians, nor between them and the people of Malicollo, except as regarded the texture of the hair.

Cook gives the following description of the inhabitants of New Caledonia, a large island also belonging to the New Hebrides group. Their colour was dark, like that of the people of Tanna. Some of them had thick lips, flat noses, and full cheeks, and in some degree the features of the

* Cook's Second Voyage.

African Negro. The hair was much frizzled, so that at first it appeared like that of an African, but it was, nevertheless, very different. The features he describes as better, and the expression more agreeable than those of the people of Tanna. They were, moreover, much stouter, and a few were found who measured 6 feet 4 inches high.

Here, then, without reckoning other Negro races of the Pacific which are known to exist, we have, reckoning from the Andamans, twelve varieties generally so differing from each other in complexion, in features, and in strength and stature, that some are puny pigmies under 5 feet high, and others large and powerful men of near 6 feet. To place all these in one category would be preposterous, and contrary to truth and nature. And yet this is what has been attempted by tracing all of them to one stock, imagined to have emigrated to the islands from the continent of India, where no native Negro race now exists, or is known ever to have existed.

I shall now endeavour, as far as very imperfect materials will admit, to give an analysis of some of the Negro languages, beginning from the west.

In the Fourth Volume of the Asiatic Researches there is a list of 112 words of the language of the Andaman islanders. To judge by it, the vowels are a, â, e, i, o, u, and the consonants b, ch, d, f, g, h, j, k, l, m, n, ng, p, r, s, t, v, w. The language would seem to be soft and full of vowels, and the diphthong ai is of frequent occurrence. With two exceptions, and which, therefore, may possibly be a misprint, every word terminates in a vowel, or an aspirate preceded by a vowel. In the whole list there is not one Malayan word, any more than there is in the languages of Australia, or America.

The Sâ mang and Bila of the Malay peninsula appear, from all accounts, to have several tongues. A specimen of the language of the Sâ mang inhabiting the mountain of Jârai, in the territory of Queda, was furnished to me, in 1811, by the then minister of this principality, consisting of 173 words, very fairly selected for one so brief. It would appear from it, that both the vowels and the consonants, with the exception of the palatal d' and t', are the same as in Malay and Javanese.

Of the whole number of words 44 are Malayan, of which two only, *manuk*, “a bird” or “fowl,” and *badon* for *wadon*, “a woman,” are Javanese; the rest being either Malay or common to the Malay and Javanese. One word only, *gajah*, “an elephant,” no doubt taken from Malay, is Sanskrit. The proportion of Malayan words in the language of the Sâ mang would, according to this, be about 254 to 1000; but this far exceeds, I am satisfied, the actual proportion for the whole language, owing to the list containing a disproportion of names of objects, and 10 numerals, which are, as usual, Malayan.

The language of the Sâ mang is not only a different one from the Malay, but has also the appearance of being an original and independent tongue. The following are a few of its particles, auxiliaries, and pronouns, with the corresponding ones in Malay; and it will be seen by them, that the Sâ mang has borrowed from the Malay in a single instance only:—

ENGLISH.	SAMANG.	MALAY.
Above.	Keseng.	Atâs.
Below.	Kiyom.	Bawah.
Before.	Adip.	Adâp.
Whether.	Pakehkek.	Kamana.
Where.	Ekpäak.	Mana.
Do not.	Käehen.	Jangan.
Here.	Ebân.	Sini.
There.	Tukun.	Sana, situ.
Was.	Lawek, lim.	Sudah, tâlah.
Done, finished.	Yak.	Abis.
I.	Ye.	Aku.
Thou.	Be.	Angkau.
We.	Yabum.	Kami.
You.	Buluk.	Kamu.
He.	Tak.	Diya.
This.	Tudeh.	Ini.
That.	Tukun.	Itu.

We possess no specimens, that I am aware of, of the languages of the Negroes of the Philippines. It would be very satisfactory to be able to compare them with that of the Sâ mang, since both tribes are diminutive Negroes. Yet I will venture to predict, that, when samples of the Philippine Negro languages are produced, they will be found wholly different from the Sâ mang.

Proceeding eastward, the first specimens we have of Negro languages are those of New Guinea and its adjacent islets. The language of Gebe, one of the latter, seems to have six vowels, a, e, i, o, u, and the French u, the same sound, I suspect, which I have noticed as existing in the Sunda of Java, and the Bugis of Celebes. The consonants are 19: b, ch, d, f, g, h, j, k, l, m, ng, ñ, p, r, s, s', t, v, z. Four letters of the Malayan system would appear to be wanting. But the Gebe has four sounds which no written language of the Archipelago possesses, f, s', v, and z. The second of these seem to be our *sh*, or the French *ch*, and if so, it is not a native sound of any languages of the brown-complexioned race, except of those of the inhabitants of Guham and the Carolines.

Out of 180 words of the language of Gebe, given by M. Gaimard,* the numerals being included, there are 25 which are Malayan, and they are as follow, omitting the numerals:—

ENGLISH.	GEBE.	MALAY.	JAVANESE.
Bees'-wax.	Malam.	—	Malam.
Silver.	Salaka.	—	Salaka.
Candle.	Lilin.	Lilin.	—
Beard.	Janggut.	Janggut.	Jonggot.
Salutation.	Tabé.	Tabek.	—
Water.	Ayer.	Ayâr.	Er.
Finger-ring.	Aliali.	—	Aliali.
Iron.	Besi.	Bâsi.	Wâsi.
Fire.	Ap.	Api.	Api.
Pomegranate.	Dalima.	Dalima.	Dalima.
Loory parrot.	Lori.	Nuri.	Nuri.
The sea.	Tasi.	Tasik.	Tasik.
Bird, fowl.	Mani.	—	Manuk.
Feather.	Plu.	Bulu.	Wulu.
Banana.	Pizang.	Pisangg.	—
Gunpowder.	Uba-pasam.	Ubat-pasang.	Ubat-pasang.
To eat.	Tanan.	Makan.	Mangan.

M. Gaimard gives a specimen of the Negro language of the island of Waigyu, amounting to 253 words. In this there would seem to be only the vowels a, e, i, o, and u. The consonants are b, ch, d, f, g, h, k, l, m, n, p, r, s, t, v, w, z. Out of the 253 words, which include 14 numerals, the Malayan are as follow, omitting the numerals:—

* Voyage de l'Astrolabe de Dumont d'Urville. Paris, 1833.

ENGLISH.	NEGRO.	MALAY.	JAVANESE.
Candle.	Malam.	—	Malam.
Buffalo.	Kobo.	Kârbau.	Kâbu.
Water-melon.	Lobu.	Labu.	—
A nail.	Paku.	Paku.	Paku.
Bosom, breasts.	Susu.	Susu.	Susu.
Bad.	Tarada, trada.	Trada-bayik.	—
Papua.	Papua.	Papua, puwa-puwa.	Papua, puwa-puwa.
Rice (husked).	Jos.	Bras.	Wos.
Day.	Ari.	Ari, s.	—
Onion.	Bawa.	Bawang.	Bawang.
A saw.	Gargadi.	Gârgaji.	Gâraji.
Sugar.	Gula.	Gula, s.	Gula, s.

This short list of words requires a few remarks. Labu is the Malay, not for a water-melon, but for a gourd. Trada is a corrupt pronunciation of tiyada, and in Malay is the negative “no,” or “not.” Trada bayik, “not good,” is, in vulgar Malay, the most frequent mode of expressing “bad,” so that either the Negroes of Waigyu have taken half the word for the whole, or M. Gaimard has omitted the adjective. Ari, “a day,” and gula, “sugar,” are Sanskrit; but the first evidently from the Malay, and the last, either from it or the Javanese.

M. Gaimard furnishes a list of 290 words of the Negro language of Doree Harbour, in New Guinea, of which 10 are numerals. Judging by the orthography of the words, the vowels of this language are a, e, i, o, u, and the consonants b, d, f, g, h, k, m, n, ng, s, s', t. It wants, therefore, the six following sounds of the language of Gebe, ch, l, ñ, v, w, z, and no fewer than eight consonants of the Malayan system. Out of the whole number of words, 18 are Malayan, which, omitting the numerals, are as follow:—

ENGLISH.	NEGRO.	MALAY.	JAVANESE.
Many, much.	Bania.	Bañak.	—
Water.	Uäer.	Ayâr.	Er.
Sago.	Sagu.	Sagu.	Sagu.
Loory parrot.	Lori.	Nuri.	Nuri.
House.	Runi.	Rumah.	Umah.
Bosom, breasts.	Susu.	Susu.	Susu.
Milk.	Uäer-susu.	Ayâr-susu.	—
Dollar.	Salaka.	—	Salaka (silver).
Bird, fowl.	Man.	—	Manuk.
To eat.	Kanan.	Makanan (food).	Mangan.

On the authority of M. Gaimard we have a specimen of the Negro language of Port Carteret, in New Ireland, amounting to 156 words. Judging by these, its vowel sounds are a, e, i, o, u, and its consonants b, d, g, h, k, l, m, n, ng, ñ, p, r, s, s', t. Here we miss the f, v, w, and z, of some of the Negro languages of the Archipelago. Among the 153 words, numerals included, are 15 Malayan, which, omitting the numerals, are as follow :—

ENGLISH.	NEW IRELAND.	MALAY.	JAVANESE.
Yam.	U.	Ubi.	Uwi.
Handkerchief.	Käen.	Kayin (cloth).	—
Ship.	S'ampam.	Sampan (canoe).	Sampan (canoe).
The eye.	Mala.	Mata.	Mata.
The ear.	Plahingia.	Talinga.	Talingan.
Bird, fowl.	Manuk.	—	Manuk.
Bosom, breasts.	Susu.	Susu.	Susu.
To paint.	Tori.	Tulis.	Tulis.

M. Gaimard furnishes a list of 230 words of the Negro language of Vanikora, the scene of the shipwreck of La Perouse. According to it, the vowels are a, e, i, o, u, and the consonants b, ch, d, f, g, h, j, k, l, m, n, ng, p, r, t. It wants, therefore, the sibilants s and z, with the labials v and w, of some of the western Negro tongues. The 230 words contain, including the numerals, 10 Malayan, or, excluding them, 7, which are as follow :— niu for ñu, “the coconut palm;” namu for ñamu, “a musquito;” manga, “the mango;” mere for merah, “red;” uäer for ayâr, “water;” and mata, “the eye.” The first three are Malay, and the four last common to it and the Javanese.

Forster, in his *Observations on Cook's Second Voyage*, has supplied short specimens of the languages of the Negro inhabitants of Malicollo, Tanna, and New Caledonia. The Malicollo consists of no more than 33 words; and, as far as can be judged by these, the vowels would seem to be a, e, i, o, u, and the consonants b, d, g, h, k, l, m, n, ng, r, s, t, with a peculiar sound written ts, occurring at the beginning and end of words. The Malicollo, therefore, wants the f, s, v, w, and z, of some of the western Negro languages, but has a consonant which none of them possess. In the 33 words of the Malicollo there are three

words of Malayan, *talinga*, "the ear;" *mats* for *mati*, "dead;" and *maitang* for *mata*, "the eye."

Forster's list of the Tanna consists of 42 words, and to judge by them, the vowels are the five ordinary ones, and the consonants *b, d, f, g, h, k, l, m, n, p, r, s, t, v*. Here, too, we miss the western Negro sounds, *w* and *z*. The Tanna specimen contains 6 words of Malayan, viz. *tenua* for *bânuwa*, "land;" *teriâng* for *talinga*, "the ear;" *tasi* for *tasik*, "the sea;" and *tavai*, seemingly, as in the Bugis *wai*, a corruption of *ayâr*, "water;" *niu* for *ñur*, "the coconut palm;" and *paha* for *pahat*, "a chisel," which Forster translates "hatchet."

Forster's sample of the New Caledonian consists of 37 words, and as well as can be judged from so brief a sample, its vowels are the five ordinary ones, and its consonants *b, d, f, g, h, k, l, m, n, ng, ñ, p, r, t, v*. It would seem to want the sibilant *s*, and the *w* and *z* of the Negro languages of New Guinea and its islets. The 37 words contain 4 that are Malayan, viz. *nu* for *ñur*, "the coconut palm;" *galinga* for *talinga*, "the ear;" *ove* or *tavai* for *ayâr*, "water;" and *uma* for *rumah* or *umah*, "a house."

The examples thus adduced at once invalidate an hypothesis of common acceptance, that no Malayan words are to be found in the languages of the Oriental Negroes, such as exist in the Philippine tongues, the Madagascar, and the Polynesian. In all the Negro languages of which I have seen specimens, the Andaman excepted, Malayan words exist, more or less corrupted, just as they are found in the languages of the brown-complexioned people of whatever variety.

The Oriental Negroes, whether of the northern or southern hemisphere,—of the Indian Archipelago, or of the Pacific, have, in consequence of a certain general resemblance to each other, and also of an imagined common language, been supposed by some speculators to be everywhere one and the same race, sprung from one same stock. In so far as language is concerned, and judging from our present imperfect materials, there is, assuredly, no foundation for such an hypothesis. The following comparative vocabulary of seven languages will show that such is the case.

ENGLISH.	ANDAMAN.	SAMANG.	GEBE.	WAGYU.	NEW GUINEA.	NEW IRELAND.	VANIKORO.
Mouth.	Morna.	Bani.	Kapür.	Soidon.	Süamberi.	Lok, mlo.	Ugronli.
Tooth.	Mahoi.	Yus.	Kapüji.	Nakur.	Nunsi, numsi.	Insek, minisi.	Ugne.
Beard.	—	—	Jaugrut, m.	Urvur.	Sonabur.	Kambisek.	Ungun.
Hand.	Goni.	Clas.	Fadlor.	Konof.	Rua-pümsi.	Bralima.	Melini.
Foot.	Guki.	Chan.	Thahor.	Oibäem.	Vania.	Balan-keke.	Kolenli.
Knee.	Ingolai.	—	Kaïar, tublor.	One-puer.	One-purmai.	Pugaigai.	Baikiilini.
Head.	Tabai.	Kai.	Kuto.	Vruri.	Bumberi.	Pukluk.	Bacha.
Belly.	Napoi.	Ch'cong.	Siakora.	Sneüar.	Snemberi.	Bala.	Tehan-hane.
Eye.	Jabai.	Med.	—	—	—	Mala, m.	—
Ear.	Kwaka.	Anting.	Kasina.	—	Kaunai.	Pralen-hek.	Manba-lenli.
Nose.	Meli.	Muk.	Kasigüor.	—	Snomberi.	Kambusuk.	—
Navel.	—	—	Tijilo.	Kaenoi.	Sena-purumbai.	Putä.	—
Pack.	—	Iyuk.	Mulor.	Kokrusena.	Kruubari.	Taruk.	Dien-hane.
Neck.	Tolli.	—	Kokor.	Sasuri.	Sansum-beri.	Kondartak.	Luan-hane.
Arm.	Pili.	—	Kamer.	Bramin.	Ramesi, bramim.	Linak, m.	Me.
Breast.	Kah.	—	Sus, m.	Andersi.	Andendi.	Boroik.	Berenen-hane.
Hair.	Oel.	—	—	—	Burbur.	Evi.	Üi-boi.
Water.	Migwai.	Batäan.	Aër, m.	War, m.	Uaer, m.	Malum.	Üire, m.
Fire.	Mona.	Us.	Ap, m.	Afor, for.	Joref, for.	Bia.	Nebi.
Sea.	—	Laut, m.	Tasi, m.	Meren.	Maïen.	Bun.	Läure.
Sun.	Ahai.	Mitkátok.	—	Räs.	Ori.	Kamis.	Uoë.
Banana.	Choleli.	Piscung, m.	Pizan, m.	—	Büisu.	Un.	Punha.
Yam.	—	Ubik, m.	—	—	—	U, m.	—
Coconut.	Bolati.	—	—	Sairai.	Sera.	—	Venure.
Bees'-wax.	—	Sud.	Malam.	Malam.	—	—	—
Hog.	—	—	—	Bain.	—	—	Poi, boi.
Dog.	—	Ek.	Kobli.	Nofam.	Naf.	Pul.	—
Snake.	—	Ekob.	Bai.	—	Ekäck.	Denli.	—

ENGLISH.	ANDAMAN.	SAMANG.	GEBE.	WAIGYU.	NEW GUINEA.	NEW IRELAND.	VANIKORO.
Ant.	Ahuda.	—	—	Mankava.	Engura.	Akan.	Animui.
Fish.	Nabohi.	Ikau, m.	—	In.	In.	Sis.	—
<i>Holothurion.</i>	—	—	Moko.	Pinam.	Mangararaf.	Sasenbun.	—
Bird.	Lohai.	Kawau.	Mani, m.	—	Man, m.	—	—
Crow.	Nohai.	—	—	Manbobek.	Ortio.	—	—
Iron.	Dohi.	Basi.	Basi.	Basi.	Basi.	—	—
Rope.	—	—	Gumin-alada.	Riv.	Riv.	Pilpili.	—
Hatchet.	—	—	—	Muekan.	Sumber.	Iram.	Cheme, teme.
White.	—	Paltas.	—	—	Moris.	Kambane.	—
Sleep.	Komoha.	—	—	Kenef.	Kenef.	Munboro.	—
Walk.	Bunjaäa.	Chup.	—	—	Uambrien.	Inan.	—
Weep.	Oäina-wanah.	—	—	—	Küanes.	Ilek.	—
Smell.	—	—	—	—	Iubram.	Indope.	—
Laugh.	Onkenomai.	—	—	Kombriv.	Uamberif.	Mamali.	—
Dance.	—	—	—	Kokev.	Uämaf.	Gosgos.	—
One.	Nai.	Nai.	Sa, s'a.	Sai.	Oser.	Tik.	Tilu.
Two.	Be.	Be.	Lu.	Düi, seru.	Suru.	Ru.	Taru.
Three.	Tiga.	Tiga.	Tul.	Kior.	Kior.	Tul.	Tehu.
Four.	Ampat.	Ampat.	Fat.	Fiak.	Fiak.	Hat.	Tara.
Five.	Lima.	Lima.	Lim.	Rin.	Rin, rima.	Lim.	Teli.
Six.	Anám.	Anám.	Uruu.	Ouena.	Unem.	Won.	Täono.
Seven.	Tujuh.	Tujuh.	Ft.	Fik, sik.	Fik.	His.	Tauru.
Eight.	Dalapan.	Dalapan.	Wal.	War.	Uar.	Wal.	—
Nine.	Sambilan.	Sambilan.	Siu.	Siu.	Siu.	Suok.	—
Ten.	Puluh.	Puluh.	Ocha.	Samfur.	Samfur.	Singli.	—
Hundred.	Ratus.	Ratus.	Utin.	Utin, untin.	—	—	—
Thousand.	Ribu.	Ribu.	S'alan.	—	—	—	—

The conclusion which must be drawn from this comparison of seven different Negro languages spread over 85° of longitude, and 26° of latitude, is, I think, inevitable. They are distinct tongues, and the few words which are common to some of them are, either only such as they have from the common source of the Malayan, or, in a few instances, which have been interchanged in consequence of a very close juxtaposition, as in the case of New Guinea and the islets on its coasts, or near to it. Language, then, no more than physical form, gives countenance to the theory that all the Oriental Negroes are one and the same race, and sprung from a common stock, the source of which no man has ever ventured to indicate.

Into the Negro languages of the Pacific islands which are not remote from those occupied by the brown, lank-haired people, some portion of the language of the latter seems to have found admission, as have Malayan words. Cook, indeed, says that in Tanna two languages were spoken, one of them essentially the same as that of the Friendly islands, or, in other words, as the Polynesian. By his account, indeed, even the two races, as visitors or residents, would seem to have been found in this island. Forster's short list of three Negro languages contains at least one word which belongs to the Polynesian; this is *ariki*, "a chief," or "a priest," pronounced so in the Tanna, and *aligi* in the New Caledonian. The first is identical in orthography, and both in meaning, with the New Zealand word.

There is one broad and striking distinction between the phonetic character of the Negro languages and the Polynesian, which consists in the frequency of consonants in the first, and their infrequency in the last. On an average, the number of consonants in the Negro languages is double what it is in the Polynesian. But this is not all; the Negro languages can terminate both syllables and words in consonants, and admit of their being combined with each other in a manner inadmissible in the Polynesian. One consequence may be noticed. Those speaking the Polynesian cannot pronounce the greater number of European words, and they have so disfigured those introduced into their language, that they are hardly recognisable. The Negroes, on the contrary, although far less

intelligent, pronounce them without difficulty. Cook, describing the ugly Negroes of Malicollo, who expressed approbation by "hissing like geese," says:—"I observed that they could pronounce most of our words with great ease."

But there is still another race in the neighbourhood of the Negroes whom I have just described, that is considered by some writers—I think erroneously—as, also, Oriental Australian languages. Negroes. These are the Australians; and I allude to them here, chiefly for the purpose of illustration, and to show how the dissemination of the Malayan languages has, in their case, been arrested, although Australia is so near to the Archipelago. The whole continent of Australia appears to be occupied by one and the same race of men, with, perhaps, the trifling exception of Cape York, in Torres Straits, and its adjacent islands. These last are said to be inhabited by a somewhat superior race, which is thus described by Mr. Jukes, from the example of the inhabitants of Erroob island:—"The men," says he, "were fine active fellows, rather above the middle height, of a dark brown or chocolate colour. They had, frequently, almost handsome faces, aquiline noses, rather broad about the nostrils, well-shaped heads, and many had a singular Jewish cast of features. The hair of the head was frizzled, and dressed into long ringlets; that of the body and limbs grew in small tufts, giving the skin a slightly woolly appearance."* It is pretty certain that these men, with "aquiline noses," and "a Jewish cast of countenance," cannot possibly be any variety of Negro, although separated from the Negroes of New Guinea only by Torres Straits at its narrowest part. This race seems to have made a step or two in civilisation beyond the other tribes of Australia. They have, what no other Australians possess, boats, and some acquaintance with navigation, and they seem to have naturalised the yam, the sugar-cane, the banana, and the coconut.

Mr. Jukes has given vocabularies of six of the languages of Cape York and its islands. Those of Erroob, or Darnley, and of Maer, or Murray island, amount to 545 words. To judge by these vocabularies, their vowels are the following:—a, â, e, i, o, u ;

* Narrative of the Surveying Voyage of the Fly, by J. Beete Jukes. London, 1847.

and their consonants, b, ch, d, h, k, l, m, n, p, r, s, s', t, v, w, z. But, exclusive of these, there are, according to Mr. Jukes, four sounds represented by the Roman letters dh, dz, th, and j. Are not these, however, distinct consonants, which, in a perfect alphabet, would each have their appropriate characters? If such be the case, the languages of Cape York and its neighbourhood have the wide range of 20 consonants. The letter f, so frequent in the Negro languages of the Archipelago, the Pacific, and in the Polynesian, would seem to be wanting. Consonants appear to follow each other without the intervention of vowels, and to terminate syllables and words.

I have looked carefully over the six vocabularies of Mr. Jukes, and can hardly say that I have detected in them more than one or two Malay words. Ama, for "mother," is no doubt a Malay word, consisting of the first vowel and first labial pronounced by the infants of every race of man, but may equally belong to any other language, and cannot, therefore, be called peculiarly Malayan. The word maruk is, most probably, a corruption of the Javanese manuk, "a bird" or "fowl." This was the name which the natives who came on board the surveying ship gave to our common poultry when pointed out to them; and, as the domestic fowl is not reared by themselves, the probability is that they borrowed the word from the inhabitants of New Guinea, with whom they hold some intercourse. The name which they give to the coconut palm may possibly be a corruption of two Malay words, buah-nūr, meaning "the fruit of the coco-palm," or the nut distinguished from the tree. The word, in the language of Erroob and Massed, is bunari, and in another of the languages, wu, which may be a corruption of buah in Malay, or woh in Javanese, "fruit" or "the fruit." The names for the sugar-cane, the yam, and the banana, are not traceable to any Malayan language, and seem to be native. Some words contained in the vocabularies are obviously English, —s'ipo, "a ship;" napo, "a sword" or "a knife;" and tuli, tudi, or turi, for it seems thus variously written in the different languages for "iron," is probably the English word "tool." This will show how little intercourse could have existed with any Malayan people, for had such taken place, these words, instead

of being taken from an European language, would have been Malayan, as they are in some of the languages of New Guinea.

Neither can I discover in the vocabularies of Mr. Jukes any words that are common to the Negro languages of the Archipelago or Pacific. Like other Australians, the inhabitants of Cape York and its islands have numerals only for "one" and "two," and can count only as far as 6 by combining them. The Negroes of the Archipelago and Pacific, who have adopted the Malayan system, count up to 1000, and even those who have not done so, as far as 10.

There is no ground then, we may conclude, for believing, either from similarity of physical form or from language, that the people, of whom I am now treating, are Negroes, or belong to the same family of man with any Negroes of the Archipelago or of the Pacific, while their connection with the Malayan nations, even in the matter of language, is so small as hardly to be traceable.

As to the great bulk of the inhabitants of Australia, they are assuredly neither Malays, Negroes, nor Polynesians, nor a mixture of any of these, but a very peculiar people distinct from all the other races of man. This is the opinion of those who have observed them best, and had no hypothesis to serve. "In colour," says Captain Stokes, "they are almost black; in fact, for ordinary description, that word, unqualified by the adverb, serves the purpose best. The hair is almost always dark, sometimes straight, sometimes curled, but we never saw an instance of a Negro or woolly head among them. The eyebrows," it is added, "are overhanging, the forehead retreating, the nose large, and the mouth wide. The beard is long enough to allow of its being champed when the wearer is excited by anger. The limbs are spare and light, and the feet and hands are small. The average stature of the males seems to be about five feet six inches, and of the females five inches less."* This would make the race three inches short of the European standard, but at least, two above that of the Malayan.

Mr. Eyre's account of the physical form of the Australians

* Discoveries in Australia, by J. Lort Stokes, Com. R.N. London, 1846.

is to the same effect as that of Captain Stokes. "The Aborigines," says he, "with whom Europeans come in contact, present a striking similarity to each other in physical appearance and structure. Compared with other races scattered over the face of the globe, the New Hollander appears to stand alone."*

As far as can be judged by the published vocabularies of the Australian languages there exists a considerable difference in their phonetic systems. In the excellent account of the natives of King George's Sound given by Mr. Scott Nind,† the vowels seem to be the following:—a, â, e, i, o, u, combining into several diphthongs, and the consonants b, ch, d, g, h, k, l, m, n, ng, p, r, t, w, t', making 15. Mr. Threlkeld in his grammar makes the vowels of the language of the Hunter's River natives, the same as those which Mr. Nind gives for the language of King George's Sound, but the consonants he makes the following 12 only:—b, d, k, l, m, n, ng, p, r, t, w, y. There seems to be no sibilant in any Australian language, and generally, we miss in them the letters ch, f, j, ñ, s, v, so frequent in one or other of the Malayan, Polynesian, or Negro languages. The consonants are strangely combined in the Australian languages, and in a manner unknown to the Malayan and Polynesian tongues, as td and dt, although it is probable that these combinations of Roman letters are, in reality, distinct consonants.‡

What the grammatical structure of the Negro languages of the Archipelago and Pacific may be is unknown, for no European has as yet rendered an account of any one of these tongues. Our information is better respecting the Australian languages. It appears that their grammar is complex. Nouns, adjectives, and pronouns, have inflexions to express relation, and verbs to express time and mood. The declinable parts of speech have a singular, a dual, and a plural. All this is a wide departure from the simplicity of structure which characterises the Malayan tongues of the Archipelago. In contrast with the complexity of the grammar, but well according

* Journal of Expeditions of Discovery into Central Australia, by Edward John Eyre. London, 1845.

† Journal of the Geographical Society, vol. i.

‡ Australian Grammar, by L. E. Threlkeld. Sydney, 1834.

with the low state of civilisation among the Australians, is the absence of abstract or general terms of the most ordinary description. There is no word in any Australian language for tree, bird, or fish, but specific names in abundance.*

The most commonly adopted theory respecting the origin of the Australian languages is, that, however numerous in appearance, they are all sprung from one common stock, and in fact, are mere dialects. Judging by the arguments produced in support of this hypothesis, it appears to me as untenable and baseless as that which makes all the languages of the Indian Archipelago and the Pacific one tongue. As in this last case, the hypothesis is chiefly built on the similarity of a very small number of words. Mr. Eyre gives a list of 15 words in nine languages. They consist of the personal pronouns, in their singular, dual, and plural numbers, of four numerals and the adjectives "many" and "few." In the pronoun of the first person singular, there is a resemblance in five languages, and that resemblance consists merely in the words beginning with the consonant *ng*: in the remaining five examples, there is not a shadow of likeness. In the pronoun of the second person singular, the word is essentially the same in four instances; while in four others, the only resemblance consists in the initial letter of all of them being *n*. In the ninth example there is no resemblance at all. In the pronouns of the third person singular—of the second, and of the third person plural, there are no two words alike out of the nine languages. In six cases out of the seven, the first personal pronoun of the dual is the same; in the seventh, it is utterly unlike. In the third person of the dual, there is a resemblance in two languages, and a dissimilarity in four. In the numerals of the nine languages, I can see no similarity, such as would warrant a common origin. The adjectives "many" and "few" appear to me to be dissimilar in every one of the nine languages. Specimens such as these are mere selections; they afford evidence of a connexion between certain languages, but are no proof at all of a common tongue.

Sir George Grey gives a list of 28 words, ten nouns, and

* Eyre's Expeditions, vol. ii.

eighteen verbs, to prove the identity of all the languages of Australia. Essential identity in several instances is satisfactorily shown. Puyu and püu, "smoke," are very probably the same word, but it does not follow that poito should also be the same, because it happens to begin with the same consonant. Mil, mael, and mail, "the eye," are no doubt the same word; but it does not necessarily follow that mena should be considered also the same, because it agrees with them in one letter.*

Colonel Mitchel confines a community of language to the south-western part of Australia, giving it as his opinion that no resemblance had been traced between the languages of this portion, and those of the northern coast. His theory is chiefly built on the similarity which has been found in eight words, in several languages, all of them names for parts of the human body, while he admits that the names of all the great objects of external nature are different in the different tongues that he has examined. He gives a list of 160 words in six languages of the south, but the examples do not bear out his assertion of similarity, even as regards the parts of the human body. Thus, the word for "the head," "the tongue," "the tooth," are the same only in two languages; and for "beard," only in four. For "the lips," there is no similarity in any of the languages; and, in the whole six languages, there is an agreement only in the word for "the eye." This argument, indeed, derived from similarity of the names of parts of the animal body, is of no value as a proof of identity of language. In several of the languages of Sumatra and Java, for example, the names of these objects are in some cases taken from the Sanskrit; a proof only that foreign words have supplanted native ones, since the rudest tongues cannot be supposed to have been destitute of them, even in the earliest epoch of language.

The facts, then, brought forward in support of a common origin of the Australian languages, are wholly inadequate. The existence of a few nouns and verbs, out of languages which

* Journals of Expeditions of Discovery in North-West and Western Australia, by George Grey, Esq. London, 1841.

contain many thousands, is, in truth, but making a selection. In all the languages, extending from Sumatra to Bali inclusive, there are to be found far more Sanskrit words, and more essential ones which are the same in all, than the similar words adduced in the Australian tongues, without any one fancying that the Malayan languages derive their origin from Sanskrit. The existence of a few scattered words, common to many of the Australian languages, is intelligible enough, without the supposition of a common origin. The physical geography of the country, and the manners of its inhabitants, are, in my opinion, quite sufficient to account for the existence of a few isolated common words. Australia contains no impenetrable forests, nor impassable rivers, nor mountain chains. The people have no fixed habitations—no tillage, but are compelled to wander many hundred miles in quest of food. What the narrow seas are to the Malays, the land is to the Australians. Moreover, although tribe be often at war with tribe, the savages of Australia do not seem to carry on the internecine warfare which characterises those of America: on the contrary, they are often allied, or confederated. In such cases, even of neighbouring tribes, which of necessity they must be, the difference of language is so great that they are mutually unintelligible, and select and acquire a knowledge of one of their languages as a common medium of communication, just as the Malay is taken for such a purpose in the Indian Archipelago, and the Hindi in Hindustan. A good illustration of this proceeding is given by Mr. Eyre:—"It must be admitted," says he, "however, that where the languages spoken by two tribes appear to differ greatly, there is no key common to both, or by which a person, understanding one of them thoroughly, could, in the least degree, make out the other; although an intimate acquaintance with one dialect, and its construction, would, undoubtedly, tend to facilitate the learning of another. A strong illustration of this occurs at Moorundi, where three dialects meet, varying so much from each other that no native of any one of the three tribes can understand a single word spoken by the other two, except he has learnt their languages as those of a foreign people."

The tribes here alluded to by Mr. Eyre are the Aiwong, the

Boripar, and Yakumban. "These tribes," he observes, "meet on the Murray, at Moorundi, and only communicate with each other by the intervention of the Aiwong language, which the south-eastern tribes are compelled to learn before they can communicate with each other, or with the natives of the Murray, at their common place of rendezvous."* Here, then, we have, at least, one obvious means of spreading the words of a language. Adopted by one tribe, it is easy to conceive how the words of a distant language might be spread intermediately, until dispersed over a very wide surface, and come to be, ultimately, adopted by tribes, perhaps even ignorant of the existence of the tribe to whose language such words originally belonged.

When it shall be ascertained that the particles of the Australian languages, or those words without the help of which a grammatical sentence cannot be formed, are essentially the same throughout, as in the case of the Polynesian, from the Sandwich islands to New Zealand, and from the Fijis to Easter island, then, but not until then, the Australian languages may be considered as dialects sprung from a common source. I believe the attempt has never been made, and in the meanwhile we must be content with the early opinion entertained on the subject,—that the Australian tongues are not dialects, but many distinct languages.

Sir George Grey, satisfied of the truth of his hypothesis of a common language for the entire continent of Australia, concludes from it a common origin of all that speak its supposed dialects, and on this observes, "This being admitted, two other questions arise: how were they disseminated over the continent? and at what period, and from what quarter did they arrive on it?" The unity of race in the case of the Australians is decided by unity of physical form, without any reference to language, and the question of local dissemination is not difficult to answer. The Australians were disseminated over their easily traversed continent by the pressing necessity of seeking food to maintain life and continue their race, an object not attainable except by wandering over a very wide range. The second question will assuredly never be answered in the sense in which the author

* Eyre, vol. ii.

expects a reply, that of the Australians being an emigration from some distant land. It is quite enough to say that there is no trace of such a people, or of such languages as theirs, in any other known part of the world, and that to fancy that the feeblest and rudest of mankind, whose skill does not extend to the hollowing of the trunk of a tree into a canoe to cross a river, should have been able, when, probably, even ruder than now, to have crossed broad seas, or any seas, in order to reach their present home, is hardly reasonable.

I have carefully gone over the lists, of various length, of about thirty languages of all the discovered parts of Australia, in quest of Malayan words, but in none of them have I found a single word, or the trace or semblance of one. They might have been expected in the language of Raffles' Bay, not distant from the scene of the Tripang fisheries of the natives of Celebes; but they are equally absent from this, as from the other languages. Although the Tripang fishers occasionally see natives of Australia, they hold no intercourse with them; and, from what I know of the opinions and prejudices of the former, I am satisfied they would no more think of a social intercourse with them, than with the kangaroos or wild dogs of the same country.

Having now rendered such a sketch of the languages in which Malay and Javanese words are found, as I have been able, I proceed to offer some observations on the migrations or wanderings through which such words have come to be disseminated. In this inquiry language must afford the chief evidence; but I shall also endeavour to draw assistance from the ascertained character of the various tribes concerned, and from the physical characteristics of the countries they occupy.

It is to be supposed that any civilisation worth adopting by other nations must have begun and spread in the Indian Archipelago, as in other parts of the globe, from one or more given points, and as the Malay and Javanese languages are the only two that are mixed with the languages of distant tribes, I have placed the foci from which such civilisation emanated in the great islands of Sumatra and Java, the principal nations of which were far in advance of all their neighbours when authentic information respecting the Archipelago was first obtained.

Migrations
of the Ma-
layan
nations.

I proceed, therefore, with the inquiry on this assumption, endeavouring, at the same time, to show what the Malays and Javanese themselves derived from strangers.

One of the first great steps in the progress of society is the domestication of the useful animals, for food or labour, and this great step has been immemorially taken by the Malays and Javanese, as attested by the native names which they have for nearly all the domesticated animals. The following are their names in the two languages :—

Domestication of useful animals.

ENGLISH.	MALAY.	JAVANESE.
Dog.	Anjing.	Asu.
Hog.	Babi.	Cheleng, bawi.
Domestic fowl.	Ayam.	Pitik, ayam.
Goat.	Kambing, bebek.	Wâdus.
Buffalo.	Kârbau.	Kâbo, mahisa.
Ox.	Lâmbu, sapi.	Sapi, banting.
Horse.	Kuda.	Jaran, kuda.
Elephant.	Beram, gajah.	Gajah.
Duck.	Itik, bebek.	Bebek.
Goose.	Angsa.	Gangsa.
Cat.	Kuching.	Kuching.

I have arranged the animals in the order in which it is probable they were respectively domesticated. With one exception, all the animals enumerated are natives of Sumatra or Java, and most, if not all of them, are still found in the wild state. The exception is the goose, which has a Sanskrit name, and being unknown in the wild state in all the Malayan countries, is, without question, of foreign introduction. The popular name for the elephant, everywhere, is the Sanskrit one, “gajah,” but as the animal is a denizen of the forests of the Peninsula and Sumatra, the probability is that this has arisen from the Hindus having instructed the natives in the art of taming it, a supposition corroborated by the fact, that all the gear and trappings of the elephant, with the name of the conductor, are also Sanskrit. Some of the names of the other animals above given, as will be presently seen, have been widely diffused over many languages.

I may suppose the next material step in the advance of society to be the raising of corn and fruits. The following are a few of the words connected with this subject which have had a very wide diffusion :—

Cultivation of plants.

ENGLISH.	MALAY.	JAVANESE.
Yam.	Ubi.	Uwi.
Taro. <i>Colocasia vera</i> .	Kâladi.	Talâs.
Sweet potato.	Kâtela.	Kâtela.
Rice in the husk.	Padi.	Pari.
Rice husked.	Bras.	Wos.
Pulse.	Kachang.	Kachang.
Maize.	Jagung.	Jagung.
Onion.	Bawang.	Brambang.
Sesame.	Bijin.	Wijin, lînga.
Coconut.	Ñur, kâlapa.	Kâlapa, ñu.
Ricinus.	Jarak.	Jarak.
Banana.	Pisang.	Gâdang.
Jack-fruit.	Nangka.	Nangka.
Durian.	Duren.	Duren.
Mango.	Mangga.	Pâlâm.
Manggostin.	Manggusta.	Manggis.
Orange.	Jâruk.	Jâruk.
Sugar-cane.	Tâbu.	Tâbu.
Areca palm.	Pinâng.	Suruh, jambe.
Hoe.	Changkul, pachul.	Pachul.
Plough.	Tânggala, luku.	Waluku.
Yoke.	Iga.	Iga.
Dry-field culture.	Umah.	Tâgal, umah.
Water-field culture.	Sawah.	Sawah.

All the words thus enumerated are native, and none of them foreign. We may conclude, therefore, that the considerable amount of agricultural advancement which their existence implies is indigenous, and owes little, if anything, to strangers.

The art of smelting iron, and rendering it malleable, or converting it into steel, has been immemorially known to the Malays and Javanese. So has been also a knowledge of some of the other useful, and of the two precious metals, with some alloys. The following are the names of the metals, and of the tools and implements employed in their manipulation :—

Use of
metals.

ENGLISH.	MALAY.	JAVANESE.
Iron.	Bâsi.	Wâsi.
Steel.	Baja.	Waja.
Tin.	Timah.	Tinnah.
Gold.	Amas, mas.	Amas, mas.
Silver.	Perak.	Sâlaka.

ENGLISH.	MALAY.	JAVANESE.
Copper.	Tambaga.	Tambaga.
Brass.	Loyang, kuningan.	Kuningan.
Gold and copper alloy.	Suwasa.	Suwasa.
Hammer.	Pâmukul, palu.	Pâpukul, palu.
Anvil.	Landas, paron.	Paron.
Nippers.	Sâpit.	Supit.
File.	Kikir.	Kikir.
Bellows.	Âmbusan, ububan.	Ububan.
Blowpipe.	Tropong.	Tropong.
Solder.	Pâtri.	Pâtri.

With the exception of the name for copper, which is Sanskrit, all the other words now given are native. Copper is evidently a foreign importation, for none exists, or rather none is worked within the Archipelago. Silver is also an imported article, and I am at a loss to understand how it comes to have a native name, both in Malay and Javanese, and these, too, very widely spread among remote languages. Iron, gold, and tin are abundant native products.

Of the terms connected with the art of manufacturing cloth-
Domestic manufactures. ing, of house-building, and of fishing, a numerous list might be produced, but the following will be sufficient :—

ENGLISH.	MALAY.	JAVANESE.
House.	Rumah.	Umah.
Foundation.	Bâbatur.	Bâbatur.
Walls.	Dendeng, pagâr.	Pagâr.
Roof.	Bubungan.	Bubungan.
Thatch.	Atâp.	Atâp.
Brick.	Bata.	Bata.
Lime.	Kapur.	Kapur.
Door.	Pintu.	Lawang, pintu.
Bolt or lock.	Kunchi.	Kunchi.
Lawn.	Plataran.	Plataran.
Board, plank.	Papan.	Blabag.
Tile.	Gânting.	Gând'eng.
Fish.	Ikan.	Ulam.
Net.	Jala.	Jala.
Casting-net.	Jaling.	Jaring.
Drag-net.	Pukat.	Krakad.
Mesh of a net.	Mata.	Mata.
Fish-hook.	Kail.	Panching.
Cotton.	Kapas.	Kapas.

ENGLISH.	MALAY.	JAVANESE.
Silk.	Sutra.	Sutra.
Spin.	Antih, gantih.	Antih.
Thread.	Bânan.	Lawe, bânan.
Weave.	Tânun.	Tânun.
Warp.	Lungsen.	Lungsen.
Woof.	Pakan.	Pakan.
Shuttle.	Turak, balera.	Tropong.
Cloth.	Kayin.	Sinjang.
Needle.	Jarum.	Dom.
To sew.	Jaib, jait.	Andom, jait.
To embroider.	Sulam.	Sulam.
Saw.	Gârgaji.	Gâraji.
Chisel.	Piât, tatah.	Tatah.
Adze.	Kapak.	Wad'ung, pâ'tel.
Knife.	Pisau.	Peso.
Shears.	Gunting.	Gunting.
Nail, spike.	Paku.	Paku.
Earthen pot.	Bâlanga, buyung.	Buyung, bâlanga.
Iron pan.	Kuwali.	Kuwali.
To carve or engrave.	Ukir, sogeh.	Ukir.
Artificer.	Tukang.	Tukang.

Among these forty words there are but three which are not native, and these are Sanskrit, viz. jala, the generic name for "a net;" kapas, "cotton;" and sutra, "silk." I have no doubt but that silk was made known to the Indian islanders by the Hindus, for the silkworm and the white mulberry are not natives of the Archipelago, nor have they even as yet been introduced. That it was spread and made known, however, from one centre through most of the islands may be inferred from the etymology of the name. In Sanskrit it means "thread," and as in all likelihood the article was first introduced in this form, the islanders came to use it as a generic word to express silk in any form, raw or wrought. It is in this corrupted sense that the word is used in every language of the Archipelago in which it is found at all. Most probably cotton was also introduced by the Hindus, but this is not quite so certain, for the implements with which it is cleaned, spun, and wove, the process of spinning, weaving, and the cloth itself have all of them native and not Indian names, and in the Philippine languages, there is a native name for the plant, as well as the Sanskrit one. That it was, like silk, spread among most of the

island nations by one people is pretty certain, from the general prevalence of the Sanskrit word, and its existing everywhere in the same corrupt form. The Sanskrit word is karpasa, which is universally turned into kapas. All the words which I have enumerated have a very wide currency, and some of them have even reached Madagascar and the islands of the Pacific.

I come next to a class of words of much importance in the present inquiry, — those connected with navigation. The following embrace the leading ones in Malay and Javanese :—

ENGLISH.	MALAY.	JAVANESE.
Boat, vessel.	Prau.	Prau, bëita.
Bow.	Alüan.	Aluwan.
Stern.	Buritan.	Buritan.
Keel.	Lunas.	Lunas.
Building slip.	Galangan.	—
Oar.	Dayung.	Dayung.
Paddle.	Kayuh.	Kayuh.
Mast.	Tiyang.	Tiyang.
Sail.	Layar.	Layar.
Helm.	Kämud-i.	Kämud-i.
Ballast.	Tulak-bara.	Tulak-bara.
Anchor.	Sauh.	Sawuh, jangkâr.
To anchor.	Labuh.	Labuh.
Plummet.	Batu-duga.	Watu-duga.
Magnet.	Batu-brani.	Watu-wani.
Mariner's compass.	Padoman.	Padoman.
East.	Timur.	Wetan.
West.	Barat.	Kulon.
North.	Utara.	Lor.
South.	Sâlatan.	Kidul.
River.	Sungai.	Kali.
Mouth of a river.	Muara, kwala.	Muwara.
Ascend the stream.	Mudik.	—
Descend the stream.	Iir.	—
Anchorage, harbour.	Labuhan.	Labuhan.
The interior.	Ulu.	Ulu.
Sea.	Lant.	Lant, sâgara.
Sea-board.	Pasisir.	Pasisir.
Tide.	Arus.	Arus.
Flood.	Pasang.	Pasang, purbani.
Ebb.	Surud.	Surud.
Beach, strand.	Pantai, tâpi-laut.	Pingir-laut.
Reef of rocks.	Tukun, gusong.	Karang.

ENGLISH.	MALAY.	JAVANESE.
Sandbank.	Bâting.	Banchar.
Promontory.	Tanjung.	—
Mountain.	Bukit.	Gunung.
Bay, cove.	Tâluk.	—
Strait, gut.	Sâlat.	—
Islet, island.	Pulau, pulo.	Nusa, pulo.
Star.	Bintang.	Lintang.
Pilot.	Jurumud'i.	Jurumud'i.
Storm.	Ribut.	Prahara.
Commander.	Juragan.	Juragan.
Ship.	Kapal.	Kapal.

With the exception of the last word, which is Telinga, and the name of a foreign object—of the term for “north” in Malay, and a synonyme for “the sea” in Javanese, all the rest are native, and most of them have been very widely spread.

The following is a list of the leading commercial terms, in which I include the staple articles of foreign trade, such as the foreign trade appears to have been, before the arrival of Europeans.

Commerce.

ENGLISH.	MALAY.	JAVANESE.
Buy.	Bâli.	Tuku.
Sell.	Juwal.	Adol.
Barter.	Tukar.	Ojol.
Bargain, higgie.	Tawar.	Tawar.
Contract.	Janji.	Janji.
Pay, salary.	Gaji.	Gaji.
Wages.	Upah.	Upah.
Hire, rent.	Sewa.	Sewa.
Debt.	Utang.	Utang.
To dun.	Tagih.	Tagih.
Price, value.	Ârga.	Râga, aji.
Dear.	Mahal.	Larang.
Cheap.	Murah.	Murah.
To appraise.	Nilai.	Ngañang.
To count.	Bilang.	Wilang.
Sample.	Tâladan, chonto.	Chonto, tulada.
Merchant.	Dagang, juragan.	Dagang, bâbakul.
Trade.	Pâdagangan.	Grami.
To trade.	Bârniaga.	Ambakul.
Merchandise.	Dagangan, bând'a.	Dagangan, bând'a.
To freight.	Tumpang.	Tumpang.

ENGLISH.	MALAY.	JAVANESE.
To load.	Muwat.	Momot.
Emporium.	Bandar.	Bandar.
Duty, impost.	Chuke, beya.	Beya, chuke.
Capital, stock.	Pangkal, modal.	Pawitan.
Interest.	Bunga-mas.	Anakan.
Money.	Wang, uwang.	Wang, yatra.
Pledge, mortgage.	Gad'ai.	Gad'e.
Cash.	Wang-tunai.	Wang-kâncông.
Small coin.	Pitis, pichis.	Pichis.
Profit.	Untung, bati, laba.	Untung, bati.
Loss.	Rugi.	Tuna.
Market.	Pâkan, pasar.	Pâkân, pasar.
Shop.	Kâdai, barung.	Warung.
Indigo.	Nila.	Nila.
Lac.	Âmbalu, malau.	Âmbalo, balo.
Sapanwood.	Sâpang.	Sâchang.
Cloves.	Cângkeh.	Chângkeh.
Nutmeg.	Pala.	Pala.
Black pepper.	Lada.	Mârîcha.
Sago.	Sagu.	Sagu.
Tobacco.	Tâmbaku.	Tâmbako, sata.
Opium.	Apyun.	Apyun.
Bees'-wax.	Lilin.	Malam.
Camphor.	Kapur.	Kapur.
Benzoin.	Kamiñau.	Mâñan.
Aloes-wood.	Kâlambak, gahru.	Kâlambak, gahru.
Sugar.	Gula.	Gula, kara.
Diamond.	Intân.	Intân.
Pearl.	Mutyara.	Mutyara.
Tortoiseshell.	Sisik-pâñu.	Sisik-pâña.
Quicksilver.	Rasa.	Rasa.

There seems to be, in this class of words, more agreement throughout the languages of the Archipelago than in any other, owing, no doubt, to their bearing directly on the question of intercommunication, and also from a considerable number of terms having been taken from foreign sources. Many words, indeed, point directly at the influence of the foreign trade. Thus, the literal meaning of the word *dagang*, is "stranger," and its figurative only "a merchant." *Juragan*, another word for "merchant," is, literally, "the master of a trading boat." Price (and profit in Malay,) capital, ship, and emporium, are all Indian words. The foreign words are, for the most part,

Sanskrit, pointing to the early commercial intercourse which took place with the Hindus. Sometimes the Sanskrit word is the sole term, but more frequently it is accompanied by a native synonyme. In the first of these cases, it may, generally, be fair to infer that the object is either exotic, or that it has been made known to the natives of the Archipelago by strangers. To this class may be referred indigo, sugar, quicksilver, and the pearl. When a foreign word is in general use over the Archipelago, it will always be found uniformly in the same sense, and generally in the same orthography, however much these may deviate from those of the original word. Thus, *gud'a* is "sugar" in Sanskrit, but in every language of the Archipelago the palatal *d* is converted into the liquid *l*, and the word becomes *gula*. The Javanese have another word for "sugar,"—*kara*, which is obviously an abbreviation of *sarkara*, in Sanskrit, the original of all our European names for this commodity. The natives of the islands, then, were most likely instructed in the manufacture, or at least, in the use of sugar by the Hindus. But the Hindus did not introduce the plant, which is known by a native name—*tâbu*—of far wider currency than that of the manufactured article.

There are several other examples of the same nature. The Sanskrit name of the nutmeg is "*jatiphala*." The last half of the word only is taken by the Indian islanders, and this, too, deprived of its aspirate, and so the commercial and popular name of this aromatic becomes *pala*, of which the literal meaning in Sanskrit is "fruit." It has, however, a native name, *gologa*, but the *habitat* of the nutmeg tree being very limited, this name is also local, and has been superseded by the foreign. It is singular, however, that the only name given by the natives of the Moluccas to the clove is a Sanskrit one, as the clove is as limited in its *habitat* as the nutmeg. This name is *gomedî*, an obvious corruption of the Sanskrit name *gomedhi*, which means, literally, "cow's marrow." For general use, however, the Malay or Javanese word *chângkeh* has superseded it. In explanation of these anomalies, however, it is to be observed that the inhabitants of the Spice islands set no value as condiments, on their own spices, so greatly prized, at all times, by strangers.

The names given to camphor and to aloes wood are other examples. They are both corruptions of Sanskrit. The first, in the original language, is karpura, but is universally adopted as kapur; and the second ought to be aguru, but is invariably gahru. Rasa, in Sanskrit, means "fluid," and is also a name for quicksilver. In all the languages of the Archipelago it is the name for quicksilver, and its literal meaning is unknown. I owe these instructive etymologies to the learning of my accomplished friend, Professor Wilson, of Oxford.

There are two foreign words in the foregoing list of comparatively modern introduction,—those for opium and tobacco. The name of the first of these is a slight corruption of the Arabic. The Portuguese traveller, Barbosa, enumerates it under the corruption of *amfiar*, as one of the staple articles of the trade of Malacca some years before the conquest of this place by the Portuguese in 1511. He describes the parties trading in it as the Mahomedan and Hindu merchants of the eastern and western coasts of India, and, most probably, the article itself was the produce of central India. I may here observe that the Arabs have contributed little or nothing to the material civilisation of the Indian islanders. I am not aware that they introduced a single useful plant, animal, or art. Coffee, for example, may be considered a commodity peculiarly their own; but they never attempted to naturalise the plant, which was done by a Dutch Governor-General in 1690, nearly five centuries after the Arabs had planted their religion in the Archipelago.

The annals of Java state that tobacco was first introduced into that island in 1601; and it is most probable that it found its way there from Malacca, or some other establishment of the Portuguese. No European traveller in the Archipelago, prior to the beginning of the seventeenth century, takes notice of its existence. Had Barbosa found it at Malacca, he would most probably have named it in his list, which contains articles of much less importance. Taking these facts, with its universal name, *tâmbaku*, or *tâmaku*, in all the languages of the Archipelago, there can be no doubt of the plant being an exotic, and consequently American. Yet it might have been for ever

unknown to the Indian islands had its propagation depended on Malays or Americans.

Of words connected with the art of war, the following
Art of war. are a few of the most prominent :—

ENGLISH.	MALAY.	JAVANESE.
War.	Prang.	Prang, yuda, jurit.
Enemy.	Musuh, satru.	Musuh, satru.
Army.	Bala, balatântra.	Bala, wadya.
Expedition.	Angkatan.	—
Military order.	Buris.	Baris.
To patrole.	Langlang.	Langlang.
Invasion.	Langgar.	Langgar.
Attack, assault.	Sârang.	Sârang.
Charge.	Amuk.	Amuk.
Warrior.	Pânjurit.	Prajurit.
Chieftain.	Pângulu, panglima.	Tindih.
Commander-in-chief.	Panglima-prang.	Senapati.
Standard.	Tunggul.	Tunggul.
Drum.	Gândrang.	Kândrang.
Fortress.	Kuta.	Kuta.
Rampart.	Benteng.	Biting.
Bastion, tower.	Malawati.	Balawarti.
Breastwork.	Kubu.	—
Caltrop.	Suda, sungga, borang.	Borang.
Moat.	Parit.	Parit, leren.
Field of battle.	Gâlanggang.	Tâgal-yuda.
Watch, guard.	Kawal.	Kâmit.
Scout.	Mata-mata, sulu.	Tâlik.
Outpost.	Mata-jalan.	—
Arms, weapons.	Sânjata.	Sânjata.
Club, mace.	Chokmar, gada.	Pântung, gada.
Sling.	Aliali, bandring.	Bandring.
Blowpipe.	Sumpitan.	—
Bow.	Panah.	Panah, gandewa.
Arrow.	Anak-panah.	Anak-panah.
Spear, lance.	Tumbak.	Tumbak.
Dagger.	Kâris, kris.	Duwung, kâris.
Sword.	Pâd'ang.	Pâd'ang.
Shield, buckler.	Tameng, prisai, paris.	Tameng, paris.
Helmet.	Kâtopong.	Topong.
Coat of mail.	Baju-rautai.	Klambe-kârek.
Missile.	Bâd'il.	Bâd'il.
Discharge, fire.	Tembak.	Tembak.
Fire-arms.	Bâd'il.	Bâd'il.
Cannon.	Mâriâm.	Mâriyâm.
Swivel gun.	Rantaka.	Rantaka.

ENGLISH.	MALAY.	JAVANESE.
Matchlock.	Estinggarda, tinggar.	Sâtinggar.
Firelock.	Sânapan.	Sânapan.
Blunderbuss.	Pâmurus.	Pâmurus.
Nitre.	Sândawa.	Sândawa.
Sulphur.	Bâlirang.	Wâlirang.
Gunpowder.	Ubat-bâd'il.	Sândawa, obat.
Saddle.	Pâlana.	Kâkambil.
Bridle.	Kang.	Kând'ali.
Stirrup.	Sangawâdi.	Sangawâdi.
War-boat.	Prau-prang.	Prau-prang.
Bulwark.	Apilan.	—
Cruise.	Payar.	—
Pirate, corsair.	Pârompah.	Bajag.
Plunder, booty.	Jarahan, rayahan.	Rayahan, rampasan.
Captive.	Tawan, boyong.	Boyong, tawan.

This vocabulary, the greater number of the words of which have been adopted by all the more advanced tribes of the Archipelago, indicates the state of the art of war among the two leading nations, especially before the introduction of fire-arms. The greater number of the words are indigenous, but a few, not material in so far as concerns the ancient art, are foreign. Yuda, "war;" satru, "an enemy;" kut'a, "a fortress;" senapati, "a commander-in-chief;" gandewa, "a bow," (in the original the bow of Arjuna) are Sanskrit: prisai, "a shield," is Tâlugu; and pâlana, "a saddle," Persian. In so far as weapons are concerned, we may conclude from the enumeration of them given, that the Indian islanders were, before their acquaintance with fire-arms, which has by no means improved their position in relation to the civilised nations of Europe, at least as well-armed as the Gauls and Germans of Cæsar, without, however, possessing the same courage or skill in the use of arms.

A knowledge of fire-arms seems to have reached them, no doubt through their commercial connexion with Arabia and India, sooner than could have been expected. The Portuguese found them in full possession of fire-arms, in the beginning of the sixteenth century. Malacca was defended against Albuquerque in 1511 by cannon, and even by some description or another of portable fire-arms, and in 1521, Pigafetta saw the walls of the town of Borneo mounted by fifty-six pieces of brass and six

of iron ordnance. Marco Polo, who passed through a part of the Archipelago at the close of the thirteenth century, makes no mention whatever of gunpowder or cannon, and therefore, that the knowledge of fire-arms was communicated, intermediately, from Europe is not to be questioned.

The generic name for any kind of fire-arms in Malay and Javanese is taken from the native word for a missile "bâd'il;" but the word mârîâm, that generally applied to cannon or large ordnance, evidently, although unconsciously, from the Portuguese name of "the holy Virgin." The name for the matchlock is taken from the Portuguese espingarda, and that of the firelock from the Dutch snaphaan. The origin, therefore, of these two kinds of arms is obvious, and if the Indian islanders had, before they knew them, any other kind of portable fire-arms, they must have been hand-cannon only. The name for gunpowder in the Malay language is ubat-bâd'il, which literally means "missile charm," or "missile medicine." In some of the other languages, the first half of the word only is used, and in others the name is taken from the most remarkable of its ingredients, nitre. The main ingredients of gunpowder, nitre and sulphur, may be considered as native products of several countries of the Archipelago, and are uniformly known throughout by the same native names.

Time and
kalendar.

Of the words relating to time or kalendar, the following are the principal :—

ENGLISH.	MALAY.	JAVANESE.
Time.	Kala, masa, bila, kutika.	Wayah, mangsa.
Age, life.	Usiya, yuswa.	Yoswa.
Era.	Kala, chandra.	Sangkala, chandra.
Yore.	Däulu-kala, purbakala.	Purwakala.
Sun.	Mata-ari, surya.	Sârângenge, surya
Moon, month.	Bulan.	Wulan, sasi, tanggal.
Day.	Ari.	Dina.
Night.	Malâm.	Wângi.
Morning.	Pagi.	Esuk.
Year.	Täun.	Tawun, warsa.
Season.	Kutika, masa, musîm.	Mangsa, ungsum.
Date.	Masa, tarix.	Tanggal, titimangsa.

It will appear from this list that specific time is, generally,

expressed by native words, with or without foreign synonymes, but that time in the abstract is almost always expressed by foreign words only. The foreign words are either Sanskrit or Arabic, but chiefly the first. These are usually corrupted in sense, orthography, or both. Thus the word *masa* or *mangsa*, to express time and also date, is in Sanskrit *masa*, "month;" *bila*, "time" in Malay, is in Sanskrit *vela*; *kâtika* or *kutika*, "time," is in Sanskrit *kartika*, the name of a particular month; *titimangsa*, "date" in Javanese, is taken from *tithi*, "a lunar day," and *masa*, "a month," in Sanskrit: the word variously written *usiya*, *usya*, *yuswa*, and *yoswa*, "age," is the Sanskrit *ayus*, or *ayusha*, with the same meaning. In Arabic words, the greatest amount of orthographic corruption, owing to its being written in the native alphabet, is found in the Javanese. The word written *ungsum*, "season," is the Arabic *musim*, and the same which we ourselves have converted into "monsoon."

It may be observed, that for the word "day" the only existing terms, both in Malay and Javanese, are Sanskrit, while for "night" the popular words are native. The name for "the sun" is in Malay *mata-ari*, literally "eye of day," and the metaphor has proved so generally acceptable, that it will be found in at least thirty languages. In a few instances it is borrowed entire, but more generally, it is partly or wholly translated in the adopted language. Thus, in the Sunda, we have *mata-pöek*, and *panan-pöek*; in the Bugis, *mataösuk*; and in the Malagasi, *masandro*: all of them mean literally "eye of day." I cannot doubt but that in all the languages in which this metaphor prevails, a specific name must have originally existed, displaced by this pet trope. Many of the languages still preserve such words, as the Javanese and all the languages of the Philippines of which we possess examples. It is not reasonable, indeed, to fancy that men should wait for a metaphor to name the most conspicuous object of external nature. The sun is, indeed, one of the objects most amenable to synonymes. The Javanese, besides the native, have five Sanskrit names for it; and the Maori or New Zealand dialect of the Polynesian has four names all seemingly native.

The Malay and Javanese numerals have already been described, and I shall afterwards have occasion to recur to them in endeavouring to trace the influence of the Malayan Letters and literature. on the other languages. The following is a list of the principal words connected with letters, literature, and delineation :—

ENGLISH.	MALAY.	JAVANESE.
Write.	Tulis.	Nulis.
To read.	Bacha.	Macha, wacha.
Letter.	Aksara, s.	Aksara, s.
Vowel-mark.	Sânjata.	Sandangan.
Numeral, cipher.	Angka, s.	Angka, s.
Compose.	Karang.	Anggit.
Writing.	Tulisan, surât.	Tulisan, sastra, surat.
Epistle.	Layang, surât.	Layang, surat, nuwala.
Simile.	Upama, s.	Upama, s.
Alphabet.	Alif ba, a.	Anacharaka.
School.	Langgar.	Langgar.
Paper (foreign).	Kârtas, a.	Kârtas, a.
Paper (Javanese).	—	Dâluwang.
Palm leaf.	Lontar.	Rontal, s.
A leaf.	Kâping.	Kâbet.
Writing style.	Kâlâm-tulis.	Lad'ing-nulis.
Pen.	Kâlâm, a.	Kâlâm, a.
Ink.	Dăwât, a.	Mangsi.
Story, tale.	Charita, s.	Charitra, s.
Learned man.	Pand'ita, s.	Pand'ita, s. ; wikan.
Paint, to delineate.	Tulis.	Nulis.
Painting, delineation.	Tulisan.	Tulisan.
Portrait, picture.	Gambar.	Gambar, yanyang.

Several of the words of this class are, as might be expected, taken from the Sanskrit, as aksara, “a letter;” angka, “a numeral;” nuwala, “an epistle” in Javanese; and sastra, “a writing” in the same language, although in the original language this means “a branch of knowledge,” or “standard writing on it.” Some words also are taken from the Arabic, and one of these, surât, “a writing,” has been spread from Madagascar to the Philippines inclusive. “To write,” however, is expressed by a native word, and it is the same which expresses “to paint or delineate.”

Mythological, mythical, astrological, and necromantic terms
 Mythology. form a numerous class, of which I give a few of the
 most remarkable :—

ENGLISH.	MALAY.	JAVANESE.
A god, a deity.	Dewa, s. ; dewata, s.	Ywang, dewa, s. ; dewata, s.
A goddess.	Dewi, s.	Dewi, s.
A great god.	Batara.	Bat'ara, ywang.
Vishnu (1).	Batara guru.	Ywang guru, bat'ara guru.
Vishnu (2).	Bisnu, s.	Wisnu, s.
Durga.	Durga, s.	Durga, s.
Varuna.	Baruna, s.	Waruna, s.
Yama.	Batara yama.	Ywang yama.
Buddha.	Buda, s.	Buda, s.
Bramin.	Bramana, s.	Bramana, s.
Spiritual guide.	Ajar, guru, s.	Ajar, guru, s.
God.	Tuhan, allah, a.	Gusti, allah, a.
Worship.	Sâmbahayang, sâmbah	Sâmbahayang, sâmbah.
Praise, adoration.	Puji, s. ; puja, s.	Puji, s. ; puja, s.
Sacrifice.	Sâmbâleh.	Sâmbâleh.
Ascetic devotion.	Tapa, s.	Tapa, s.
Heaven.	Swarga, s.	Swarga, s.
Hell.	Naraka, s. ; patala, s.	Naraka, s. ; patala, s.
The soul.	Ñawa.	Ñawa, sukma.
Torments.	Sangsara, s.	Sangsara, s.
Extinction.	—	Nirbana, s.
Religion.	Agama, s.	Agama, s.
Fast.	Puwasa.	Puwasa.
Idol.	Brahala.	Râcha, brahala.
Hindu dragon.	Naga, s.	Naga, s.
Hindu harpy.	Raksasa, s.	Raksasa, s.
Goblin, spectre.	Antu, s. ; buta, s.	Antu, s. ; buta, s. ; drubiksa.
Astrology.	Panchalima, s.	Panchalima, s.
Astrologer.	Satrawan, s.	Sastrawan, s.
Nativity, horoscope.	Pustaka.	Pustaka.
Divination.	Tânung, tâlah, târka.	Tânung, bad'e.
Diviner.	Juru-tânung.	Juru-bad'e.
Sorcery.	Tambol.	Bragum.
Sorceress.	Pâleset.	—
Magic.	Tilik.	Tilik.
Charm, spell.	Guna, ubat, mantra, s.	Jampi, mantra, s.
Fortune, chance.	Untung.	Bâgja, untung.
Juggle.	Sulap.	Sulap.

Most of the theological words of this list are Sanskrit, and
 afford proof sufficient, if any were needed, of the former

prevalence of the Hindu religion among the Malays and Javanese. Many of them are more or less corrupted in orthography, owing to the defective pronunciation and defective alphabets of the Archipelago. Some, also, are altered or varied in sense. Tapas, "ascetic devotion," is deprived of its last consonant and becomes tapa. Avatar, "a descent," is converted into bat'ara; and instead of implying the descent or incarnation of a deity, is used as an appellative for any of the principal Hindu deities. Combined with guru, also Sanskrit, it is the most current name of the chief god of the Hindus, worshipped by the Indian islanders, supposed to have been Vishnu, or the preserving power. It may be translated "the spiritual guide god," or, perhaps, literally "the god of the spiritual guides," that is, of the Bramius. Agama in Sanskrit is "authority for religious doctrine:" in Malay and Javanese, it is religion itself, and is at present applied both to the Mahomedan and the Christian religions. With nearly the same orthography, and in the same sense, Sanskrit words, as far as they extend, are used throughout the Archipelago, and even as far as the Philippines.

Some of the theological words which I have adduced, however, are native, and I fancy, specially Javanese. Ywang is a Javanese word used in the same sense as bat'ara, that is, as an appellative for any of the chief gods of the Hindu Pantheon. Usually, the obsolete relative pronoun sang which has the sense, in this case, of a definite article, is placed before it. Thus, sangywang guru is the same as bat'ara guru. Combining it with another word, the Javanese even use it for "the deity;" as, sangywang-sukma, "the god of souls," and sangywang-widi, "the most high god." It is, probably, the same word also, which forms the last part of a word in extensive use, sâmbahayang, "worship or adoration." If so, the first part is sâmbah, "obscisance, reverence," and the literal meaning of the whole would be "reverence of the gods," or "of god."

Besides the mythological and mythical words contained in the list, there are many others of considerable currency, of which Java seems the parent country. The Javanese have peopled

the air, the woods, and rivers with various classes of spirits, their belief in which, probably, constituted their sole religion before the arrival of the Bramins. They, indeed, believe in them still, as our own, no very remote ancestors, did in fairies and witches, after the admission of a second foreign religion. These are the prayang, “fleeing ghosts;” the bârkasahan, the kâbukâmale, and the wewe, “evil spirits;” and the dâmit, and dadung-awu, “tutelary spirits.” To these, they add the Jin of the Arabs, and the banaspati of the Hindus, and indeed, for that matter, consider all the Hindu gods of their former belief, not as imaginary beings, but as real demons, so that their demonology is as liberal as was the pantheism of the Greeks and Romans.

The terms relating to the games, the music, and the Games. theatrical exhibitions of the Malays and Javanese have been widely disseminated, and deserve to be enumerated:—

ENGLISH.	MALAY.	JAVANESE.
Play, sport.	Mayin.	Dolan.
Gamble.	Jud'i.	Botoh, jud'i.
Wager.	Taruh.	Tob.
Stake.	Taruhan.	Tohtohan.
Foot-ball.	Sepak-raga.	Sepak-raga.
Paper-kite.	Layangan.	Layangan.
Draughts.	Chuke, juke.	Chuke.
Chess.	Chatur, s.	Chatur, s.
Chess-board.	Papan-chatur.	Apit-apitan.
Chess-man.	Buwah-chatur.	Isi-chatur.
Pawn.	Bidak.	Bidak.
Bishop.	Gajah, s.	Gajah, s.
Knight.	Kuda, s.	Kuda, s.
Castle.	Prau, ter. t.	Prau.
Queen.	Mantri, s.	Mantri, s.
King.	Raja, s.	Ratu.
Check.	Sah.	Sah.
Check-mate.	Mat.	Mat.
Playing cards.	Kiya, lintrik, batuwi.	Patuwi.
Dice.	D'ad'u, po.	D'ad'u, po.
Sing.	Ñaui.	Tâmbang.
Song.	Gurindâm, gâgâlang.	Uran-uran, guritan.
Musician, singer.	Bâduwan, niyaga.	Joged.
Tunc, air.	Lagu, s.; ragâm, tel.	Tâmbang, lagu, s.
Music.	Buui.	Ui.

ENGLISH.	MALAY.	JAVANESE.
Strike a stringed instrument.	Pâtek.	Châlâmpung.
Sound a wind instrument.	Suling.	Suling.
Gong.	Gung.	Gung.
Staccata.	Gâmbang.	Gâmbang.
Flute.	Bangsi, sârdâm, suling.	Suling.
Flute-player.	Kalau.	—
Lute.	Kâchapi.	Kâchapi.
Violin.	Râbab, biola, por.	Râbab, biola, por.
Band of musical instruments.	Gamâlan.	Gamâlan.
Buffoon.	Bad'ud, bañol.	Bad'ud, bañol.
Actor.	D'alang.	D'alang.
Scenic puppet.	Wayang.	Wayang.
Dance.	Tarek.	Bâksa.
Public dancer.	Joged.	Joged.
Cock-fighting.	Sabung.	Sabung.
Artificial spur.	Taji.	Taji.
Cock-pit.	Galanggang, kangkong.	—

The games of the Indian islanders, like those of all people of warm climates, are chiefly sedentary. They are, for the most part, known by native terms, and it may therefore be inferred that they are their own. The game of chess is an exception. This is supposed to have been invented by the Hindus, and by them made known to the Indian islanders, but this opinion is not supported by its terms in the Malayan languages. Had it been received directly from the Hindus, such terms, as in other cases, would have been wholly Sanskrit. This is not the case, for some of them are Persian, some native, and one belongs to the Telinga, while those that are Sanskrit are but words long naturalised in other departments of the native languages. It seems probable that the Malays, who alone are familiar with the game, learned it, in comparatively modern times, from the Mahomedans of the Coromandel coast, who themselves received it, directly or indirectly, from the Persians. The musical terms both in Malay and Javanese, as well as those connected with their drama, are, with one or two immaterial exceptions, native, and it may therefore be inferred that their music and drama are original and not borrowed. Java has been, apparently, the chief source of both music and drama, the subjects of the latter only being drawn from Hindu mythology or legend.

Laws. The following are a few of the most important of the terms connected with law and justice :—

ENGLISH.	MALAY.	JAVANESE.
Proclamation, rescript.	Und'an-und'ang.	Und'ang-und'ang.
Law.	Kānun, a.	Udanagara, s.
Judge.	Hakīm, a.	Jāksa.
Cause, suit.	Bāchara, s.	Chara, s.
Witness.	Sāksi, s.	Sāksi, s.
Oath.	Sumpah.	Sāpata.
Ordeal.	Sumpah.	Sāpata, pasanggiri.
Ordeal by water.	Sumpah-api.	Supata-sālam.
Ordeal by a boiling fluid.	Chālōr.	—
Ordeal by molten tin.	Cālup-timah.	—
Prison.	Pānjara, kurung.	Kunjara, pasakitan.
Prisoner.	Tawanan.	Boyongan.
Crime.	Salah, dosa, s.	Salah, dosa, s.
Convict.	Sakitan.	Sakitan.
Fine, mulct.	D'ānd'a, s.	D'and'a, s.
Fetters.	Rantai.	Bālānggu, rante.
Scourge.	Chāmti.	Chāmāti.
Mutilation.	Kudung.	Kātok, tugāl.
Executioner.	Pārtand'a, pālabaya.	Jagabila.
Retaliation.	Balās, bila.	Bila, walās.
Expiation of blood.	Tāpung-bumi.	—
Security, bail.	Akūan, tanggungan.	Tanggung.
Contract.	Janji.	Sānayam, janji.
Heritage.	Pusaka.	Pusaka.
Marriage.	Kawin, per. ; nikah, a.	Krama, kawin, per.
Divorce.	Chārai, sarak.	Pāgat.
Pardon.	Ampun.	Ampun, aksama.

Several of the words of this list are Sanskrit, as “suit,” “mulct,” “witness ;” but the majority are native. The tribes converted to Mahomedanism make large use of Arabic words, but as the origin of these is obvious, and as they are not necessary to the present enquiry, I have omitted the greater number of them.

Connected with the question of government and adminis-
Govern- tration, the following are a few of the most remarkable
ment. terms :—

ENGLISH.	MALAY.	JAVANESE.
Chieftain, elder.	Datuk.	Datuk.
King.	Raja, s.	Ratu, raja, s. ; prabu, s.
Queen.	Pârmaisuri, s.	Radenayu, prameswari, s.
Prince.	Tângku, putra, s.	Pangeran, satriya, s.
Princess.	Putri, s.	Putri, s.
Counsellor.	Mantri, s.	Pânggawa, bopati, s.
Minister.	Mangkubumi.	Patih.
Treasurer.	Bândahara.	Wâdana-gâdong.
Admiral.	Laksâmana, s.	—
Village.	D'usun.	D'usun.
Hamlet.	Dukuh.	Dukuh.
City, capital.	Nâgri, s. ; kut'a, s.	Nâgri, nagara, praja, kut'a.
Town.	Nâgri, s.	Nagri, nâgara.
Country.	Desa, s.	Desa.
Province.	Jajahan.	Manchanagara.
Throne.	Pâtrana, singahasana.	Dâdampar, singasana.
Diadem.	Makut'a, s.	Topong, makuta.
Regalia.	Kaprabâian.	Kaprabon.
Palace.	Astana, per.	Kâraton.
People.	Bala, s.	Bala, s.
Nobles.	Orâng-kaya, pârbaya.	Prayayi, nayaka, s.
Title.	Gâlar.	Pâparâb.
Rank.	Pangkat.	Pankat.
Slave.	Amba, beta, saya.	Kawula.
Freeman.	Mârdeka.	Mârdeka.

At least twenty of the words in this list are Sanskrit, yet generally they are only synonymes, and do not seem to imply that Hinduism had exercised much influence on Malayan government. Sanskrit, in this case, enriched the native languages, or perhaps, only added to the number of their words, but nothing beyond this can be inferred. The Javanese, indeed, may be said to have rioted in the number of words of this class which it has borrowed from it. For example, it has besides the native name for king, which is the popular one, six Sanskrit ones. As usual, the Sanskrit words frequently undergo alterations in orthography and sense. Khatriya in Sanskrit is “a man of the second” or “military order;” in Javanese it becomes satriya, and means “a prince.” Mantri, in Sanskrit, is “a counsellor;” in Javanese the title of a petty officer, and in Malay, most frequently, the highest order of nobility. Putra and putri in Sanskrit are “son” and “daughter,” but in Malay “prince”

and “princess.” The greater number of the words in the list, whether native or foreign, are of wide currency throughout the Archipelago.

With the help of the details now given respecting the two leading languages, I shall endeavour to trace the influence which the Malays and Javanese seem to have exercised on the civilisation of the other races or tribes to whom their languages have extended. Among all the more improved nations of the western part of the Archipelago that influence has been so great that we are only embarrassed by the amount of the evidence,—so large has been the infusion of Malay and Javanese into their languages. These include the four principal nations of Sumatra, with the Sundas, the Madurese, and the Balinese. Each of the two chief languages has exercised most influence in its own vicinity, but throughout, traces are to be found of the influence of both. It would be easy to give examples in every class of words and in several languages, but to do so would only lead to prolixity and repetition. It is enough to say, that, with few exceptions, there is an essential identity in many words throughout all the languages in question. I shall content myself, therefore, with giving as examples, the names of the domesticated animals, the cultivated plants, and the metals in the two languages, for which I have the most full and authentic materials, and which happen also to be the same which lie directly between the Malays and Javanese,—the Lampung of Sumatra and the Sunda of Java.

ENGLISH.	SUNDA.	LAMPUNG.
Dog.	Anjing, m.	Kuyu.
Hog.	Badul.	Baboi, c.
Domestic fowl.	Manuk, j.	Manuk, j.
Goat.	Embe, m.	Kambiug, m.
Buffalo.	Munding.	Kâbau, c.
Ox.	Sapi, j.	Sapi, j.
Horse.	Kuda, s.	Jaran, j.
Elephant.	Gajah, s.	Gajah, s.
Duck.	Mârik.	Kiti, m.
Goose.	Suwâian, augsä, s.	Angsa, s.
Cat.	Uching, c.	Kuching, c.
Yam.	Uwi, c.	Ubi, c.
Rice in the husk.	Pari, c.	Pari, c.

ENGLISH.	SUNDA.	LAMPUNG.
Rice husked.	Bëas, c.	Bïas, c.
Maize.	Jagung, c.	Jagung, c.
Onion.	Bawang, c.	Jâkul.
<i>Ricinus</i> .	Kaliki.	Jarak, c.
Banana.	Chan.	Puntih.
Jack-fruit.	Nangka, c.	Lamasa.
Durian.	Kâdu.	Dârïan, c.
Mango.	Mangga, m.	Isâm.
Mangostin.	Manggu.	Mangis, c.
Orange.	Jâruk, j.	Limau, m.
Sugar-cane.	Tibu, c.	Tâbu, c.
Coco-palm.	Kalapa, j.	Kalapa, j.
Areca-palm.	Jambe, j.	Ugïu.
Cotton.	Kapas, s.	Kapas, s.
Indigo plant.	Tarum, c.	Talum, c.
Iron.	Bâsi, c.	Bâsi, c.
Steel.	Waja, c.	Waja.
Tin.	Timah, c.	Tamia, c.
Gold.	Amas, mas.	Amas, mas.
Silver.	Perak, m.	Sâlaga, j.
Copper.	Tamaga, tambaga.	Dolong.
Brass.	Koningan, c.	Kuningan, c.

In the Sunda, all the names of the domesticated animals, except two, are the same as in Malay and Javanese; in the Lampung all are the same except one. The names of all the cultivated plants in the Sunda are the same as in Malay or Javanese, three excepted; in the Lampung they are the same, also with three exceptions. The names of the metals are the same in both languages with one exception only. These exceptions, indeed, are not easily accounted for. It may be noticed, however, that the hog and buffalo are natives of the Sunda forests, and may have been domesticated by the people themselves. The name given to the durian in Sunda is that for a gourd in Malay and Javanese, and that for the *ricinus* or *Palma Christi* is sometimes given in Malay to the papaya fig.

The Malays introduced into Borneo the civilisation which they possessed in Sumatra, when they migrated from that island and communicated a portion of it to the aboriginal inhabitants. Yet, language shows that the latter must have held intercourse, both with Malays and Javanese, prior to the reputed era of Malay

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layan na-
tions on the
people of
Borneo.

settlement in the island. We possess a tolerably abundant specimen only of one language of the aborigines of Borneo, that of the Kayan, already described, and this, although essentially a different language from both, contains several words of Malay and Javanese, bearing on the present enquiry, of which the following are examples :—

ENGLISH.	KAYAN.	MALAYAN.
Dog.	Asa.	Asu, j.
Hog.	Bavoi.	Babi, m. ; bawi, j.
Goat.	Kading.	Kambing, m.
Common fowl.	Ayam.	Ayam, c.
Rice in the husk.	Pari.	Padi, m. ; pari, j.
Rice husked.	Bahas.	Bâras, m. ; wos, j.
Yam.	Uvi.	Ubi, m. ; uwi, j.
Coconut.	Ñoh.	Ñur, m. ; ñu, j.
Sugar-cane.	Tuvo.	Tâbu, c.
Gold.	Ma.	Mas, c.
Iron.	Titi.	Bâsi, m. ; wâsi, j.
Tin.	Samah.	Timah, c.
House.	Omah.	Rumah, m. ; umah, j.
Wall.	Dinding.	D'end'eng, c.
Thatch.	Ato.	Atâp, c.
One.	Ji.	Sa, c.
Two.	Duo.	Duwa, m.
Three.	Tulo.	Tâlu, j.
Four.	Pat.	Âmpat, m. ; pat, j.
Five.	Lima.	Lima, c.
Six.	Anam.	Anâm, m. ; nâm, j.
Seven.	Tusyu.	Tuju, m.
Eight.	Saya.	Dâlapan, m. ; wolu, j.
Nine.	Pitan.	Sâmbilan, m. ; sanga, j.
Ten.	Pulo.	Puluh, m., j.
Eleven.	Pulo-ji.	Sablas, m. ; sawâlas, j.

The Malayan words introduced into the Kayan, it will be observed, are all corrupted, more or less, in pronunciation, and some of them greatly so, as might be expected from mere oral communication. The Kayans have only domesticated the smaller animals for food, and they are the same which have been domesticated by the South Sea islanders. Neither they, nor any other of the aboriginal tribes of Borneo, have domesticated the larger animals for labour, although for several centuries they have had the example of the Malays before

them, and that the ox certainly, and the buffalo probably, are natives of Borneo. Even the smaller animals, to judge by their names, must have been introduced by the Malays or Javanese. The Kayans cultivate yams, rice, some pot-herbs, sugar-cane and tobacco, by a very rude husbandry, using neither plough, harrow, nor irrigation. All the articles mentioned thus are of Malay or Javanese introduction, judging by their names. The art of smelting iron and rendering it malleable is practised by the Kayans, and from it they frame their own rude tools and weapons. They also cultivate cotton, and weave from it a coarse cloth. Both arts, it would appear by the names, have been imparted by the Malayan nations. The Kayan numerals would appear to extend only to 10 and its combinations. They present a very anomalous character, but are essentially Malayan. Three of them seem to be native, two Malay, one Javanese, and four are common to these languages.

The more advanced nations of Celebes appear to have gained a considerable portion of their civilisation through their intercourse with the Malays and Javanese. I possess no vocabulary of sufficient extent, except for the language of the Bugis, the principal nation of the island, and my inferences must be drawn from a comparison of its words with those of the Malay and Javanese.

The animals domesticated by the Bugis and other principal nations of Celebes are the same as those subjugated by the Malays and Javanese, and are the following :—

ENGLISH.	BUGIS.	MALAYAN.
Dog.	Asu.	Asu, j.
Hog.	Bawi.	Babi, bawi, c.
Domestic fowl.	Manuk.	Manuk, j.
Goat.	Bembek.	Bebek, m.
Buffalo.	Tedung.	Kârbau, e.
Ox.	Sapi.	Sapi, j.
Horse.	Añarang.	Kuda, s. ; jaran, j.
Duck.	Itik.	Itik, m.
Goose.	Bañak.	Bañak, c.
Cat.	Mëau.	Kuching, e.

With the exception of the buffalo, probably a native, and locally domesticated, and the cat, called after its well-known

cry, all the rest of the animals named in this list have either Malay or Javanese names, and, most likely, were made known to the people of Celebes by the Malays and Javanese. The horse is found in Celebes wild; become so, most likely, from the domestic state. The Bugis name is, I have no doubt, a corruption of the Javanese one. In the language of Macassar, the name comes still nearer, for it is *jarang*, and the horse is also called in that tongue *tedung-jawa* or the “buffalo of Java.”

The following is a list of the esculent grains and roots cultivated by the Bugis, their principal implements of agriculture, and of the chief descriptions of cultivation :—

ENGLISH.	BUGIS.	MALAYAN.
Yam.	Lame.	Ubi, uwi, c.
Rice.	Böras.	Bâras, wos, c.
Pulse.	Buwe.	Kachang, c.
Maize.	Baröleh.	Jagung, c.
Garlic.	Lasuna.	Lâsung, c.
Onion.	Lasuna-chölak.	Bawang, c.
Coconut.	Kaluku.	Kalapa, j.
Banana.	Oti.	Pisang, m.; gâlang, j.
Jack-fruit.	Paüasa.	Nangka, c.
Bread-fruit.	Bangka.	Sukon, c.
Mango.	Pau.	Pauk, c.
Mangostin.	Mangisi.	Manis, j.
Orange.	Lemo.	Limau.
Sugar-cane.	Täbu.	Täbu.
Hoe.	Bïngkung.	Pachul, chankul, c.
Plough.	Rakala.	Tanggala.
Dry arable.	Koko, darök.	Umah, tâgal, ladang.
Irrigated arable.	Pamariang, galung.	Sawah.

So far as the list goes, the plants cultivated by the Bugis, before the supposed arrival of the Malays and Javanese, consisted only of the yam, maize, pulse, the banana, the bread and Jack-fruit; for all else, they would seem to have been indebted to these people. Even maize must be struck out, if it be, as generally alleged, an American plant, a matter, however, rather doubtful, seeing that in the Bugis and all the other languages of the Archipelago its names are native, bearing no reference either to Europe or America. The

name for the plough, although much disfigured, appears to be Malay.

To what extent the natives of Celebes are indebted to those of the western part of the Archipelago for the metals and the principal tools employed in their manipulation may be judged by the following comparative list of them :—

ENGLISH.	BUGIS.	MALAYAN.
Iron.	Bösi.	Bäsi, m. ; wasi, j.
Steel.	Bäebäe.	Baja, c.
Gold.	Ulawon.	Mas, c.
Tin.	Tumöra.	Timah, c.
Silver.	Salaka.	Salaka, j.
Copper.	Tambaga.	Tambaga, s.
Quicksilver.	Uwai-salaka.	Rasa, s.
Hammer.	Palu-palu.	Palu, c.
Anvil.	Langrasong.	Landasan, m.
Tongs.	Sipi.	Sâpit, c.
Vice.	Kakatoa.	Kakatuwa.

It appears from this list that, gold excepted, which is a native product of Celebes, all the metals, together with the tools employed in their manipulation, are either Malay or Javanese. The name for quicksilver is composed of the Bugis word for “water,” and the Javanese one for “silver,” and literally means “silver water,” or fluid silver.

Of Bugis words relating to the important questions of navigation and commerce, I can give for comparison but a very imperfect list, as the vocabulary of Mr. Thomsen is very defective regarding them:—

ENGLISH.	BUGIS.	MALAYAN.
Boat, vessel.	Bišian.	Prau, c.
Rudder.	Guling.	Kämud'i, c.
Anchor.	Rangrang.	Sauh, m. ; jangkar, j.
Ship.	Kapala.	Kapal, Tel.
Sea.	Tasik.	Tasik, j.
Promontory.	Tangong.	Tanjung, m.
Island.	Libukong.	Pulau, m. ; nusa, j.
Shore.	Wiri-tasik.	Pantai, m.
East.	Alao, timuri.	Timur, m. ; wetan, j.
West.	Urai, barata.	Barat, m. ; kulon, j.
North.	Wara, utara.	Utara, s.

ENGLISH.	BUGIS.	MALAYAN.
South.	Maniyang, salatang.	Sálatau, m. ; kidul, j.
Buy.	Uli.	Báli, m.
Sell.	Balüi.	Juwal, m.
Bargain, higgie.	Tawariwi.	Tawar, c.
Count, reckon.	Bilang.	Bilang, c.
Barter.	Sapö, selewi.	Tukar, m.
Money.	Uwang.	Wang, uwang, c.
Black pepper.	Maricha.	Máricha, s.
Clove.	Chángke.	Cângkeh, c.
Nutmeg.	Pala.	Pala, s.
Sugar.	Gula.	Gula, s.
Indigo.	Nila.	Nila, s.
Magnet.	Bösi-warani.	Bási-brani, c.

Among these words, it will be seen that the great majority are Malay or Javanese, and that those which are Sanskrit, judging by their form, must have been introduced along with them. For the cardinal points of the compass, it will be observed that there are two sets of names, a native and a Malay, the last most usually superseding the first for the practical purpose of navigation.

Of words connected with the useful and homely arts, the following is a comparative list :—

ENGLISH.	BUGIS.	MALAYAN.
House.	Bolah.	Rumah, m.
Wall.	Tembok.	Tembok, j.
Thatch.	Atök.	Atáp, c.
Brick.	Bata.	Bata.
Tile.	Chipek.	Gánting, m. ; gánding, j.
Lime.	Powale.	Kapur, c.
Nail, spike.	Paku.	Paku, c.
Door.	Tanggok.	Pintu, c.
Bolt.	Gonching.	Kunchi, c.
Board, plank.	Papón.	Papan, m.
Cotton.	Kapasa.	Kapas, s.
Silk.	Sabek.	Sutra, s.
Spin.	Pitöi.	Antih, c.
Thread.	Wanang.	Bánang, m.
Weave.	Tönungi.	Tanun, c.
Shuttle.	Taropong.	Tropong, j.
Cloth.	Lipa.	Kayin, m. ; sinjang, j.
Sew.	Jai.	Jaib, jait, c.
Chisel.	Päak.	Päat, m.

ENGLISH.	BUGIS.	MALAYAN.
Saw.	Garege.	Gârgaji, m. ; gâraji, j.
Adze.	Uwase.	Kapak, c.
Knife.	Peso.	Pisau, m. ; piso, j.
Shears.	Gonching.	Gunting, c.
Earthen pot.	Löak.	Bâlanga, m.
Iron pan.	Pamutu.	Kwali, c.
File.	Kikiri.	Kikir, c.

Nearly all the words in this list expressing any considerable advancement in the common arts, it will be seen, are borrowed from the Malayan languages. The Bugis word for silk seems to be a slight corruption of the Malay and Javanese word *sabuk*, “a girdle or waistband” usually made of silk; and that for the verb “to spin,” is a corruption of the Malay word *pintal*, “to braid or twine.”

The Bugis vocabulary affords very inadequate materials for a comparative list of words relating to the art of war. The following, however, are a few examples:—

ENGLISH.	BUGIS.	MALAYAN.
War.	Musuh.	Musuh, c.
Spear, lance.	Bösi.	Bâsi, c.
Javeline.	Pamuluk.	Lâmbing, c.
Dagger.	Tapik.	Kris, c.
Hanger.	Klewong.	Klewong.
Sword.	Pödang.	Pâd'ang.
Shield.	Lengu.	Prisai, m.
Bow.	Panah.	Panah, c.
Saddle.	Lapi.	Sela, po.
Bridle.	Galang.	Kang, m. ; kândali, j.
Reins.	Tuluk.	Tali-kang.
Whip.	Babuk.	Châmti.
Fire-arms.	Balilik.	Bâd'il, c.
Cannon.	Marïang.	Mârïam, c.
Matchlock.	Jöpong.	Sâtinggar, Port.
Musket.	Sanapang.	Sânapan.
Gunpowder.	Ubak.	Ubat-bad'il, c.
Fortress.	Kota.	Kuta, s.
Nitre.	Sunrawa.	Sândawa, c.
Sulphur.	Cholok.	Bâlirang, c.
Watch, guard.	Kami.	Kâmit, j.

With the exception of the names for javelin, dagger, hanger, shield, and sulphur, all the rest of these words are, obviously,

borrowed from the Malay or Javanese. The word for war means, in these two languages, "enemy," and that for spear or lance, "iron." The word for hanger, or cutlass, is considered by the Malays, who have adopted it, to be Bugis. The name for the matchlock is probably taken from the Malay Jâpun, or Japan, the Japanese having served as soldiers in the Archipelago on the first arrival of Europeans, and, probably, having borne this class of missiles.

Of words relating to time and kalendar the following are examples:—

ENGLISH.	BUGIS.	MALAYAN.
Time.	Watüe.	Wäktü.
Season.	Taöeng.	Masa, s.
Day.	Ösok.	Ari, dina, s.
Night.	Wâni.	Wangi, j.
Morning.	Elek.	Esuk, j.; pagi, m.
Sun.	Mata-ösok.	Mata-ari, m.
Moon, month.	Ulöng.	Bulan, m.; wulan, j.
Year.	Täung.	Tawun, c.

With the exception of the Javanese, none of the languages of the Archipelago have a word to express the idea of time in the abstract, and have borrowed words for this purpose both from the Sanskrit and Arabic. None of those of the former seem to have reached Celebes, and the Bugis have borrowed a word from the latter through the Malay. This is the harsh combination of consonants wäkt, which no native of the Archipelago can pronounce. The Malays turn it into waktu, and the Bugis have converted this again into watüe. The few words relating to time, besides this, are all, except the word for day, and, perhaps, for morning, Malay or Javanese.

The Bugis numerals, with their Malayan synonymes, are as follow:—

ENGLISH.	BUGIS.	MALAYAN.
One.	Sedi.	Sa, c.
Two.	Duwa.	Duwa, m.
Three.	Tölu.	Tälu, j.
Four.	Öpak.	Ampat, m.; pat, j.
Five.	Lima.	Lima, c.
Six.	Önöng.	Anâm, m.; nâm, j.

ENGLISH.	BUGIS.	MALAYAN.
Seven.	Pitu.	Pitu, j.
Eight.	Aruwa.	Walu, j.
Nine.	Asera.	Sanga, j.
Ten.	Söpulo.	Puluh.
Eleven.	Söpulo-sedi.	Sablas, c.
Hundred.	Siratu.	Ratus.
Thousand.	Sisöbu.	Ribu.
Ten thousand.	Silasa.	Laksa.
Hundred thousand.	Saköti.	Kâti.

The Bugis numerals are essentially the Malayan, although much corrupted. The first numeral seems to be native; and, probably, “eight” and “nine” are so also; two are Javanese, viz. “three” and “seven,” and the rest are common to the Malay and Javanese. “Tens,” “hundreds,” and “thousands” belong to the genuine Malayan system, and “ten thousand,” and “a hundred thousand” are Sanskrit, introduced, as their sense and orthography proclaim, through the Malay or Javanese. To all these is prefixed, not the Bugis, but the Malayan numeral “one,” in a corrupt form, and as if it had been part of the word.

The following are a few mythological terms :—

ENGLISH.	BUGIS.	MALAYAN.
Religion.	Agama.	Agama, s.
Worship.	Sompa.	Sumpah, m.
Adoration.	Sömpajang.	Sâmbahayang, c.
Fast.	Puwasa.	Puwasa, c.
Ascetic devotion.	Tapa.	Tapa, s.
Heaven.	Suruga.	Swarga, s.
Infernal regions.	Rauaka.	Naraka, s.
Lord, god.	Puang.	Tüan, m.
Godhead.	Puange.	Tuwanan, m.
A god, a deity.	Dewata.	Dewata, s.
Idol.	Barahala.	Brahala, m.
Vishnu.	Batara-guru.	Batara-guru.
Spiritual guide.	Guru.	Guru, s.
Spectre, goblin.	Autu.	Autu, c.
Soul.	Ñawa.	Ñawa.

Not one of these words is native. They are all Malayan, Javanese,—or Sanskrit, through the two insular languages. Most of them are corrupted in orthography and made to adapt themselves to Bugis pronunciation. One is used in a sense which does

not belong to it in the language from which it is derived. This is sumpah, turned into sompa, which, instead of meaning "to worship," means "to swear or take an oath," or "to imprecate."

The following are a very few terms relating to law and government :—

ENGLISH.	BUGIS.	MALAYAN.
King.	Arung.	Raja, s.
Crown.	Makota.	Makut'a, s.
City.	Parasangang.	Nâgri, nâgara, s.
Country.	Tana.	Tanah, c.
Kingdom.	Arajang.	Karajûan, s.
Province.	Palilik.	Jajahan, m.
Slave.	Ata.	Âmba, m.; kawula, j.
Edict.	Undang.	Und'ang-und'ang, c.
Command.	Parenta.	Prentah, c.
Prison.	Tarungku.	Trungku, j.
Oath.	Sompa.	Sumpah, m.
Witness.	Sabi.	Sâksi, s.
Retaliation.	Balasa.	Balâs, c.
Contract.	Janji.	Janji, c.

The great majority of these words is Malayan or Sanskrit, through the Malay or Javanese.

The terms relating to letters and literature in the Bugis are either Malayan or Arabic. "To write" is ukiröng, which is, most probably, the Malay and Javanese ukir, "to carve." "To read" is bacha, the Malayan word. The Arabic words are so disfigured that it is difficult to recognise them without the translation. Kärtäs, "paper," for example, is converted into karatösa; and kälâm, "a pen," into kala.

With respect to the Malay and Javanese words found in the Bugis, and, indeed, as far as I have been able to ascertain, in the other written languages of Celebes, it may be observed, that the corruptions which they undergo arise less from the carelessness of oral transmission than from difference of pronunciation, and the imperfection of the Bugis alphabet for the expression of foreign sounds. The existence of these Malay and Javanese words shows that the people speaking the Malayan languages have exercised a considerable influence in promoting the civilisation of the principal inhabitants of Celebes. To judge by the

unusually large proportion of Javanese words existing in the Celebesian languages, the inhabitants of Java must have been specially active. The intercourse which existed between Java and Celebes seems to have lasted down to a late period, for in the beginning of the seventeenth century we find a powerful prince of Java sending a public mission to the king of Macassar, the Macassar nation being at the time the dominant one in Celebes. Yet, however great may have been the advantage conferred on the people of Celebes by Malay and Javanese intercourse, I have no doubt but that an independent native civilisation preceded it, the amount of which may be inferred from what is purely native in the nomenclature of the arts, and from the existence of an indigenous and independent native writing.

The specimens we possess of the unwritten languages of the eastern portion of the Archipelago are too brief and imperfect to enable us to pursue our present examination to any satisfactory results. By far the most accurate and complete vocabulary of any of these tongues is that given by Mr. Earl of the language of Kisa, before referred to. I shall proceed, therefore, to examine it. The animals domesticated by the inhabitants of Kisa are the following, with their Malay or Javanese synonyms:—

Influence
of the Ma-
leyan na-
tions on the
tribes of the
eastern part
of the Archi-
pelago.

ENGLISH.	KISA.	MALAYAN.
Dog.	Ahua.	Asu, j.
Hog.	Wawi.	Babi, m. ; bawi, j.
Domestic fowl.	Manu.	Manuk, j.
Goat.	Jahuwi.	Kambing, m. ; wâdus, j.
Buffalo.	Arpau.	Kârbau, m. ; kâbu, j.
Cat.	Pusi.	Kuching, c.

All these names are Malay or Javanese, except that of the goat and cat. The last sounds very like English, and the first may be a corruption of Jawa, or Jawi, Javanese. The vocabulary adds the "sheep," under the name of pipi. Although known to the natives, it is not likely to be naturalised so near to the Equator. The name may be a corruption of the Dutch word "schaap," or the English word "sheep," and, indeed, it greatly resembles the Polynesian version of the latter, which turns it into hipi.

The cultivated plants of Kisa form a considerable list, as follow :—

ENGLISH.	KISA.	MALAYAN.
Yam.	Uwi.	Ubi, m. ; uwi, j.
Batata.	Hami.	Kâtela, c.
Rice.	Aluâcri-ihir.	Padi, m. ; pari, j.
Millet.	Nekemi.	—
Maize.	Kalîeka.	Jagung, c.
Pulse.	Laururu.	Kachang.
Sago palm.	Pihir.	Sagu.
Coconut palm.	Rohori.	Ñur, m.
Banana.	Muhu.	Pisang, m. ; gâd'ang, j.
Jack-fruit.	Uru-malai.	Nangka, c.
Orange.	Sapu.	Jâruk, c.
Water melon.	Sepu.	Sâmangka, c.
Mango.	Mampilan.	Mâmpâllam, m.
Papaya.	Mumalai.	Kâliki, papaya.
Guava.	Mahami.	Jambu-biji, c.
Tamarind.	Aumuli.	Asâm, m. ; kamal, j.
Sugar-cane.	Kâhu.	Tâbu.
Areca palm.	Pöor.	Pinang, m. ; sâdub, j.
Bread-fruit.	Uru.	Sukun, c.
Paper mulberry.	Wârau.	Baru, m. ; waru, j.

Among these plants there are traced to the Malay or Javanese the yam, the coco-nut, the mango, the Jack-fruit, the papaya, the sugar-cane, and the paper-mulberry, perhaps, correctly, the *paritium tiliaceum*. The Jack-fruit, and the papaya or papaw fig, are unquestionable, for their names are compounds, meaning, respectively, the Malay bread-fruit, and the Malay banana.

The metals known to the inhabitants of Kisa are the following, with their Malay or Javanese synonymes :—

ENGLISH.	KISA.	MALAYAN.
Iron.	Wonokon.	Bâsi, c.
Gold.	Mahe.	Mas, c.
Tin.	Kimiru.	Timah, c.
Copper.	Piruh.	Tâmbaga.

The names for gold and tin are certainly corruptions of the Malayan words. Pirah, the name for copper, is nearly the Malay perak, “silver,” a metal which is not found in the vocabulary. I can make nothing of “iron,” unless it should turn

out to be a corruption of tosan, which is the name of this metal in the polite language of Java.

Relating to the mechanic arts, including tools and weapons, we have the following words in the vocabulary:—

ENGLISH.	KISA.	MALAYAN.
House.	Rome.	Rumah, m.; umah, j.
Door.	Aika.	Pintu, c.
Thatch.	Kanari.	Atâp, c.
Board, plank.	Awahan.	Papan, m.
Knife.	Kuri.	Pisau, m.; piso, j.
Adze.	Behi.	Kapak, c.
Chisel.	Wakeki.	Päat, m.
Spoon.	Hurtia.	Sud'uk, c.
Spear.	Kairi.	Tumbak, c.
Sword.	Rahai.	Pâd'ang, c.
Thread.	Awaki.	Bânang, m.; lawe, j.
Cloth.	Tapi.	Kayin, m.; sinjang, j.
Porcelain dish.	Pian.	Piring, c.

The words for house, plank, spoon or ladle, and porcelain vessel, are Malayan, and tapi, “cloth,” may be taken from tapih, the name of a particular kind of cloth in Malay, which itself is taken from the Telinga, or it may be from tapih in Javanese, the name of the principal portion of female attire.

Of words relating to navigation and trade we have the following:—

ENGLISH.	KISA.	MALAYAN.
Boat.	Öomakan.	Prau, c.
River.	Oira-lapi.	Sungai, m.; kali, j.
Mountain.	Wohor.	Gunung, j.; bukit, m.
Promontory.	Loron.	Tanjung, c.
Bay, cove.	Holok.	Tâluk, m.
Island.	Nohan.	Nusa, j.
Sea.	Kahe.	Tasik, j.
East.	Kimur.	Timur, m.
West.	Warak.	Barat, m.
North.	Rahe.	Utara, s.; lor, j.
South.	Karan.	Sâlatan, m.; kidul, j.
Wind.	Ane.	Angin, c.
Bees'-wax.	Lili.	Lilin, m.
Tortoiseshell.	Kairni.	Sisik-pâñu.
Pearl.	Mutyara.	Mutyara, s.
Cloves.	Jânke.	Chángkeh, c.
Buy.	Wâli.	Bâli, m.
Sell.	Nüolo.	Juwal, m.

The influence of the Malayan languages, as might be looked for, is more marked in this class of words than in others. Out of eighteen words probably ten are Malay or Javanese. The word for "island" is not improbably the Javanese *nusa*. It seems to be the same word which again appears as *nosa* for "the world." *Kaha*, for "the sea," is the Javanese *tasik*, the *t* and *s* according to the usage of the *Kisa* being turned into *k*, and *h*, and the final *k*, properly an aspirate, being elided. Three of the cardinal points of the compass are corrupted Malay, but "the north," which in Malay is taken from the Sanskrit, is supplied by the word *rahe*, which may be a corruption of the Javanese *lor*.

Of words relating to time, I find in the *Kisa* vocabulary, only the following :—

ENGLISH.	KISA.	MALAYAN.
Day.	Lerit.	Ari, s. ; dina, s.
Night.	Alam.	Malâm, m.
Yesterday.	Oiravi.	Kâlmari, m. ; wângi, j.
Sun.	Leri.	Mata-ari, m. ; sârângenge, j.
Moon, month.	Woli.	Bulan, m. ; wulan, j.
Year.	Aninit.	Täun, c.

The word for "night" is clearly Malay, and that for "moon," although greatly corrupted, is no doubt either Malay or Javanese. Unless *aninit* be some unaccountable corruption of *täun*, the rest are native. As in the other languages of the Archipelago, cultivated or uncultivated, the Javanese excepted, there is no word to express time in the abstract.

The people of *Kisa* count as far as 1000, and the following are their numerals :—

ENGLISH.	KISA.	MALAYAN.
One.	Ita, ida.	Sa, c.
Two.	Ror.	Roro, j.
Three.	Kâl.	Tâlu, j.
Four.	Ahka.	Âmpat, pat, c.
Five.	Lima.	Lima, c.
Six.	Nam.	Anâm, nâm, c.
Seven.	Iko.	Pitu, j.
Eight.	Al.	Wolu, j.
Nine.	Hi.	Sanga, j.
Ten.	Wâli.	Puluh.

ENGLISH.	KISA.	MALAYAN.
Eleven.	Ita-wáli-ita.	Sablas, sawálas, c.
Twenty.	Wároh.	Rongpuluh, j.
Twenty-one.	Wároh-ita.	Rongpuluh-siji, j.
Thirty.	Wálikál.	Tálupuluh.
Hundred.	Raho.	Ratus, c.
Thousand.	Riun.	Ribu, riwu, c.

Before each of the digits is placed inseparably the particle wo, or for euphony in some cases wa. This is probably an abbreviation of woni, “fruit,” itself apparently a corruption of the Javanese woh, which means the same thing. If so, it will be equivalent to watu, “stone,” or biji, “seed,” usually appended to the first numeral, respectively, in Malay and Javanese. The Kisa numerals, although much corrupted and some of them not traceable, are yet essentially the usual Malayan.

The Malayan words in the Kisa, it may generally be noticed, are far more corrupted than in any other language in which they are found,—more so even than in the Polynesian with its dearth of consonants, or the Madagascar the tongue of a very distinct race of men. From the examination now made of the Kisa, it may be concluded that the rude inhabitants of this island have received some, but not a large portion of Malayan civilisation. The seeds of that civilisation may be said to have been sown under unfavourable circumstances and in an ungrateful soil.

The vocabularies of the languages of Timur and its adjacent islets afford but scanty materials for the present enquiry. I select the general language of Timur as an example, using the other three for illustration. The names of the domesticated animals in the Timuri are as follow :—

Influence of the Malays and Javanese on the inhabitants of Timur and the adjacent islands.

ENGLISH.	TIMURI.	MALAYAN.
Dog.	Asu.	Asu, j.
Hog.	Fahi.	Babi, m.; bawi, j.
Domestic fowl.	Manu.	Manuk, j.
Goat.	Bebe.	Bebek, m.
Buffalo.	Karau.	Kârbau, c.
Horse.	Kuda.	Kuda, s.
Cat.	Bavah.	Kuching.

The first five words are Malay or Javanese, and the sixth Sanskrit through one of these two languages. In the Manatoto, or language of the eastern end of Timur, and in that of the island of Savu, the name for the dog is the same as in the Timuri, but in that of the island of Rotti it is busa, probably however only a corruption of the Javanese asu. The name of the hog is the same in the four languages, varied only by the conversion of b or w into f, or into the aspirate. The name of the common fowl is the same in all the four languages, and is Javanese, with the loss of the final k which is a soft aspirate. That for the horse is Sanskrit, according to the Malayan pronunciation, in the two languages of Timur; but in the Rotti it is dalan, which in Javanese means "road" or "journey," and in the Savu it is jekasai, of which I cannot guess the etymology. In both the languages of Timur, the buffalo is designated by a corruption of the Malayan name, but in the Rotti it is kapal, which is the name of the horse in the polite language of the Javanese, who in olden times used this apparently unsuitable animal for riding. In the Savu, the name for the buffalo is bajaitutu, apparently a compounded word, but of which the elements are not to be found in the vocabulary. I may take this opportunity of mentioning that neither in Timur, nor any other island east of Borneo, does the ox appear to have been known to the native inhabitants, although abounding, both in the wild and domestic state, in all the countries of the western part of the Archipelago. In the Timuri the cat is called bavah, and in the Manatoto mamamon, but in the Rotti and Savu the name, as in the Kisa, is an imitation of the cry of the animal. None of these words are Malay or Javanese.

Of the names of plants the vocabulary contains none except that of rice, with and without the husk. In the Timuri, they are respectively hari and fohos, from the Malayan pad'i or pari, and bâras or wos. In the Savu, we have for "rice in the husk," aril, which is probably only a corruption of pari, and for "husked" or "clean rice" manis, which in Malay and Javanese is the adjective "sweet." In the Manatoto we have for "husked rice," bûbaras, which is nearly the Malay word; but for "rice in

the husk" it is humala, which seems to be the Malay word umah, "upland rice culture," with an euphonic syllable added.

The metals known to the inhabitants of Timur are iron, gold, silver, copper, and tin; and in the Timuri they are thus named:—

ENGLISH.	TIMURI.	MALAYAN.
Iron.	Bâsi.	Bâsi, c.
Gold.	Murak.	Mas, c.
Silver.	Murak-mutin.	Perak, m.; sâlake, j.
Tin.	Makadadi.	Timah, c.
Copper.	Tumbaga.	Tâmbaga, s.

The Malayan word for iron prevails in all the languages, except the Manatoto, in which it is called munum, a word the etymology of which I have no clue to. The name for gold is different in all the four languages, and does not appear to come from any foreign source. In the Manatoto it is lahan, in the Rotti liloh, and in the Savu noni. Silver, in the four languages, is called by the same name as gold, with the epithet "white" annexed, being a different word in each language. Gold, indeed, is a generic term, and has the epithet "red" annexed when it is to be distinguished from silver. We find something very like this in the Irish and Gaelic, in which silver, to distinguish it from copper, is called "white silver," and copper, to distinguish it from silver, "red silver," the generic coming from the Latin *argentum*. Copper has the usual Sanskrit name in the Timuri, passing through the Malayan, as in all the languages of the west; but in the Manatoto it is berak, essentially the same word as the Kisa, and in the Savu it is neti. Copper is found in Timur, in the native state, and being so, it would, of course, be the first metal used by the early inhabitants, and consequently get a native name. The foreign or commercial one, in two of the languages, has, probably, only displaced a native name. Gold is also a native product of Timur, and hence, probably, the variety of native names which it receives, to the exclusion of a foreign one. But for tin there are also four different names:—in the Manatoto, kamumon, in the Timuri, makadadi, in the Rotti, engga, and in the Savu, tenopas, which is by no means so easy to account for, as none of them are, as in the other languages of the Archipelago,

Malayan, and as this metal is certainly not a native product of Timur or its islets.

Of words relating to the mechanic arts, navigation, trade, war, and time, which I throw together, I find in the Timuri vocabulary only the following few :—

ENGLISH.	TIMURI.	MALAYAN.
House.	Umah.	Rumah, m. ; umah, j.
Cleaver.	Taha.	Parang, m.
Dagger.	Kris.	Kris, c.
Sea.	Lur.	Laut, c.
River.	Motah.	Sungai, m. ; kali, j.
Wind.	Anin.	Angin, c.
Mountain.	Tariük.	Bukit, m. ; gunung, j.
Boat.	Roho.	Prau, c.
Sun.	Loroh.	Mata-ari, m. ; sârângenge, j.
Moon.	Tulan.	Bulan, m. ; wulan, j.
Star.	Tetöeng.	Bintang, m. ; lintang, j.

In this list of eleven words seven are probably Malayan :—house, dagger, sea, boat, wind, moon, and star, nearly all greatly corrupted, as in the examples of lur, for laut, “the sea ;” roho, for prau, or prahu, as it is sometimes written, “a boat ;” and tetöeng, for bintang, “a star.” For the word cleaver, or chopper, there seems to be a different name in all the four languages, although, not improbably, the taha of the Timuri may be the pahat of the Malay, “a chisel.” For sea, we find the same word in the two languages of the main island, but in those of the two small islands it is the Javanese tasik, deprived of its final consonant. The name for river in the two languages of Timur is the same, but in the Rotti it is ofah, and in the Savu, bânan ; all, probably, native words. The name for the sun is essentially the same in the four languages, with trifling variations of orthography, and all native. The name for moon, or month, is the Malayan, with much mutilation.

The numerals of the four languages are as follow :—

ENGLISH.	MANATOTO.	TIMURI.	ROTTI.	SAVU.	MALAYAN.
One.	Nehi.	Aida.	Aisa.	Aisa.	Sa.
Two.	Erüa.	Rüa.	Düa.	Nua.	Duwa, m. ; loro, j.
Three.	Etálu.	Tolo.	Tálu.	Tânu.	Tálu, j.
Four.	Eläät.	Häat.	Häa.	Hah.	Âmpat, m. ; pat, j.
Five.	Lema.	Lema.	Lema.	Lema.	Lima, c.

ENGLISH.	MANATOTO.	TIMURI.	ROTTL	SAVU.	MALAYAN.
Six.	Näen.	Näen.	Näen.	Näen.	Anâm, m.; nâm, j.
Seven.	Hetu.	Hetu.	Petu.	Hetu.	Pitu, j.
Eight.	Walu.	Walu.	Talu.	Panu.	Wolu, j.
Nine.	Sïoh.	Sïoh.	Sïoh.	Sïoh.	Sanga.
Ten.	Nulu.	Nulu.	Hulu.	Bo.	Puluh.
Hundred.	Atus.	Atus.	Natun.	Natun.	Ratus.

These are, with much corruption, essentially the ordinary Malayan numerical system, and taken chiefly, as will be seen, from the Javanese form of the numbers. Casting the eye over the series in the different languages, we may see the nature of the changes which each tongue makes the original numerals to undergo, in conformity to the genius of its own pronunciation. The numeral "four," for example, âmpat in Malay, and pat in Javanese, has, in all the four languages, the p converted into the aspirate; in two of them it preserves its final t, and in two others it loses it, becoming no more than a simple aspirated breathing, with little resemblance to either of the original words. The numeral "seven," pitu, is another example, where the p is turned into an aspirate in three of the languages, and preserved in the fourth.

Although I have no doubt a certain measure of indigenous civilisation must have originated in Timur as in Celebes, independent of communication with strangers, still I think it must be inferred, from the names of the domesticated animals, of iron and of the numerals, that much of such improvement as the natives have made must be ascribed to their intercourse with the Malays and Javanese. The natives of the interior of the island, who have little means of partaking of that intercourse, continue to the present day in a very rude and barbarous state. With respect to Malayan intercourse, one remarkable fact deserves notice, that neither the Malays nor Javanese seem ever to have communicated their own knowledge of letters to the inhabitants of Timur, or to any other remote nation of the Archipelago. This would seem to show that they never conquered, or colonised in sufficient numbers to have power or influence sufficient to do so. The Javanese nearer home had done so, having communicated their letters to Bali, Lomboc, Madura, and Palembang, in Sumatra.

Two languages of the island of Flores, the Ende and Mangarai, to which I have before referred, afford a few materials for the present enquiry. The names of the domesticated animals of Flores as they appear in these two languages are as follows:—

Influence of
the Malays
and Java-
nese on the
tribes of
Flores.

ENGLISH.	ENDE.	MANGARAI.	MALAYAN.
Dog.	Lakoh.	Achu.	Asu, j.
Hog.	Wawi.	La.	Babi, c.
Common fowl.	Manu.	Manu.	Manuk, j.
Goat.	Rongo.	Bembe.	Bebek, m.
Buffalo.	Kamba.	Kabah.	Kârbau, c.; kâbo, j.

Five out of the eight names in this list are Malayan. The name for the dog in Ende, for the hog in Mangarai, and for the goat in Ende, appear to be native words. The goat and hog are probably natives of the island, and may have been domesticated by the inhabitants previous to their intercourse with the nations of the west; but a native name for the dog, not likely to be indigenous, is not easily accounted for.

The four following plants are found in the list of words:—

ENGLISH.	ENDE.	MANGARAI.	MALAYAN.
Rice in the husk.	Pare.	Dia.	Pad'i, m.; pasi, j.
Banana.	Muku.	Muku.	Pisang, m.; gâdang, j.
Sugar-cane.	Tau.	Tau.	Tâbu, c.
Cotton.	Reru.	Kampa.	Kapas, s.

Out of six different names here given, three are of Malayan origin,—that of rice in the Ende, of the sugar-cane in both languages, and of cotton in the Mangarai. The native name for rice in the Mangarai is not improbably a generic name for corn or grain; but that for cotton in the Ende may possibly imply that this plant is a native production of the island. It is certain that the land and climate of Flores are favourable to its growth, and that a considerable quantity of a good quality has long been exported from it to Celebes. The Banana, it will be observed, has a native name; and, indeed, this will be found to be the case in nearly all the languages of the Archipelago, cultivated or uncultivated, probably because it is everywhere a native product, and must have been among the first, as it is among the most easy and obvious plants to cultivate for food.

The metals known to the inhabitants of Flores are the following :—

ENGLISH.	ENDE.	MANGARAI.	MALAYAN.
Iron.	Süah.	Bâsi.	Bâsi, c.
Gold.	Wëa.	Mas.	Mas, c.
Silver.	Wëa-bura.	Mas-bahok.	Perak, m. ; sâlaka, j.
Tin.	Ambrah.	Ambrah.	Timah, c.
Copper.	Parmata.	Romba.	Tâmbaga, s.

The names for iron and gold in the Mangarai are entirely Malayan, and the name for tin, which is not known to be a product of Flores, is most probably the wide-spread word timah corrupted. Gold is, most probably, a native product, and in the Ende has a native name, superseded by the Malayan or commercial name in the Mangarai. Silver, as in the languages of Timur, has the same name as gold, with the epithet “white.” Copper, certainly a foreign metal, seems yet to have a native name in both languages. That in the Ende, however, means in Malay “a jewel,”—a strange name for the metal certainly, if this be its true etymology.

Relating to the mechanic arts, I find only the three following words, which I give with their Malayan synonymes :—

ENGLISH.	ENDE.	MANGARAI.	MALAYAN.
Silk.	Sutra.	Sutra.	Sutra, s.
Weave.	Sânda.	Dâda.	Tânun, c.
Cloth.	Luka.	Lipa.	Kayin, m. ; sinjang, j.

The name for silk is the usual Sanskrit one, through the Malayan. Lipa, “cloth,” in the Mangarai is Bugis; and the other words appear to be native.

The terms, directly or indirectly connected with navigation, trade, and time, which the list of words contains, are the following :—

ENGLISH.	ENDE.	MANGARAI.	MALAYAN.
Sea.	Ora-masi.	Wae-tasik.	Tasik, j.
River.	Nanga.	Nanga.	Sungai, m. ; kali, j.
Mountain.	Keli.	Lângko.	Bukit, m. ; gunung, j.
Island.	Nusa.	Nusa.	Nusa, j.
Boat.	Rajo.	Wangka.	Wangkang, c.

ENGLISH.	ENDE.	MANGARAI.	MALAYAN.
Pepper.	Sa.	Chabe.	Chabe, c.
Salt.	Sie.	Chie.	Garâm, m. ; uyah, j.
Sun.	Lâra.	Lâsa.	Mata-ari, m.
Moon, month.	Bura.	Busa.	Bulan, c.
Buy.	Ambâta.	Garweli.	Bâli.

The name for the sea in Ende is partly native and partly Malayan, and means literally "salt water." The Mangarai name has the same elements ; the last word, however, being the Javanese *tasik*, "the sea," used here, apparently, as an adjective. The word for island is good Javanese, and is found in many languages. The name for boat, or vessel, in the Mangarai, is the Malay and Javanese word *wangkang*, that usually given to the large trading vessels of the Chinese, and which we translate "junk." In the Ende it is a native term. *Chabe* is, in Malay and Javanese, a generic name for "pepper." The terms for month, in both languages, are Malayan, greatly corrupted. The rest seem to be all native words.

The numerals in the two languages are as follow :—

ENGLISH.	ENDE.	MANGARAI.	MALAYAN.
One.	Asa.	Sa.	Sa, c.
Two.	Rûa.	Sûa.	Duwa, m.
Three.	Tâlu.	Tâlu.	Tâlu, j.
Four.	Wutu.	Pa.	Ampat, m. ; pat, j.
Five.	Lema.	Lema.	Lima, c.
Six.	Lema-sa.	Ana.	Anâm, m. ; nâm, j.
Seven.	Lema-rua.	Petu.	Pitu, j.
Eight.	Rua-butu.	Alo.	Wolu, j.
Nine.	Tara-asa.	Sioh.	Sanga, j.
Ten.	Buru, bulu.	Puluh.	Puluh, c.
Twenty.	Bulu-rûa.	Sûa-puluh.	Duwa-puluh, m.
Hundred.	Nasu.	Ratu.	Ratus, c.
Thousand.	Rewu.	Rewu.	Ribu, m. ; riwu, j.

These are the ordinary Malayan numerals, with fewer corruptions than is usual in the remote and unwritten languages. The greater number of them would seem to have been taken directly from the Javanese. They are most correctly given in the Mangarai, and the Ende contains some anomalies worth notice. Instead of the usual numbers for "six" and "seven,"

the terms are “five and one,” and “five and two.” The numeral “four” is a native word, and “eight” is expressed, not by its ordinary name, but by “two fours.” “Nine,” too, is expressed by a native word, followed by the Malayan numeral “one,” as if it had formed part of a local system of numeration. Probably all these forms refer to some native system antecedent to the adoption of the decimal system of the Malays and Javanese.

As far, then, as we can pronounce from our scanty materials, Malayan civilisation has exercised a considerable influence on the condition of the principal tribes of Flores. The Malays and Javanese probably taught them the use of malleable iron,—tin, and copper, with their alloys,—probably introduced also, the domesticated animals which they possess, and certainly imparted to them a simple and convenient system of numeration.

I refer to some of the unwritten languages of the central and eastern parts of the Archipelago, of which our vocabularies are far too brief for an enlarged enquiry, only for the purpose of showing some striking peculiarities in their numerical system. These are the Tambora, a language of Sambawa, the Sumbawa another, and the Târnati and Sirang, the languages of Ternate and Ceram, two of the Spice islands. The numerals in these are as follow, taken from the Appendix to Sir Stamford Raffles’ History of Java :—

Influence of
the Malayan
nations on
some other
unwritten
languages.

ENGLISH.	TAMBORA.	SAMBAWA.	TARNATI.	SIRANG.
One.	Sëena.	Satu.	Rimoi.	Tākura.
Two.	Kaläe.	Düa.	Rimo-didi.	Dua, m.
Three.	Nih.	Tiga.	Räangi.	Tolu, j.
Four.	Kude-in.	Ampat.	Raha.	Pat, j.
Five.	Kutel-in.	Lima.	Roma-toha.	Lim, c.
Six.	Bata-in.	Anam.	Rara.	Onan, e.
Seven.	Kumba.	Tuju.	Tomdi.	Titura, j.
Eight.	Koneho.	Dälapan.	Tofkangi.	Dälapante.
Nine.	Lali.	Sambilan.	Siyu.	Sambilante.
Ten.	Sarone.	Pulu.	Yagi.	Putusa.
Twenty.	Sisaroue.	Dua-pulu.	Yagi-romdidi.	Düa-pulu.
Hundred.	Simari.	Atus.	Ratu.	Utun.
Thousand.	—	—	Ribu.	Rihune.

It will be here seen, that the Tambora numerals, formed like

the Malayan, on the decimal scale, and belonging to the language of a people of the Malayan race, are yet, in every word, totally different from the current Malayan numerals. The numerals of the Sumbawa, a language of the same island as the Tambora, are, on the contrary, wholly Malayan, or rather Malay, to the exclusion of Javanese, with the single exception of "hundred," which takes the form of the latter language. It is the only example of this, that I am aware of, and would seem to imply a powerful settlement of pure Malays in the part of the island in which the Sumbawa is spoken.

The Târnati numeral system, formed like the Tambora and the Malayan, on the decimal scale, differs from both, up to a hundred, when it adopts the usual Malayan numerals. The only exception is the numeral "nine," *siyu*, which may possibly be the Javanese *sanga*.

In the language of Tambora, then, we find, in the very centre of the Archipelago, a system of numerals wholly different from the Malayan; and, again, towards its eastern limits, in the Târnati, another nearly so. This striking fact ought alone, to be sufficient to overthrow the hypothesis of all the languages from Madagascar to Easter island being essentially one tongue, and in support of which a supposed universality of the numerals has been adduced as a principal argument. The numerals of Ternate and Tambora have never extended beyond the spots where they originated; but it is easy to conceive that had the localities of the people of Tambora and Ternate been exchanged for those of the Malays and Javanese, that is, if they had been planted in great and fertile islands where there was room for development, instead of small or barren ones, in which their energies were cramped, we might have seen their numerals widely disseminated instead of the Malayan.

I proceed with the enquiry, as it regards the Philippine languages, for which the dictionaries of the three principal languages, the Tagala, the Pampanga, and Bisaya, afford ample materials. In the first and last the names of the domesticated animals are as follow:—

Influence of the
Malayan nations
on those of the
Philippines.

ENGLISH.	TAGALA.	BISAYA.	MALAYAN.
Dog.	Asu, ayam.	Iru, ayam.	Asu, j.
Hog.	Babüi.	Babüi.	Babi, m.; bawi, j.
Domestic fowl.	Manuk.	Manuk.	Manuk, j.
Goat.	Kambing.	Kanding.	Kambing, m.
Buffalo.	Karabau.	Karabau.	Kârbau, m.; kâbu, j.
Elephant.	Gadia.	Gadya, garya.	Gajah, s.
Duck.	Itik.	Itik.	Itik, m.
Cat.	Pusa.	Kuring.	Kuching, c.

Among these words there can scarcely be said to be any that are not either Malayan, or that have not come through the Malayan; nor can I find that any of them have native synonymes. Some of them exist in the wild state in the Philippines, and these have all native names. Thus, in the Tagala, the wild hog is called pagil, the wild fowl labuyu, the wild duck papan, and the wild cat lampung. The dog has a synonyme, but that also is Malay, meaning “a fowl,” perhaps in the sense of “the cock,” or “leader.” The ox, and horse, now abounding in the Philippines, have no names in the Philippine languages, except the Spanish, and it may be safely concluded were unknown before the arrival of Europeans. Even the buffalo seems to have been unknown to the inhabitants of the large island of Zebu; for Pigafetta says “they had only dogs, cats, hogs, and domestic fowls, which they used for food.” It is singular, that while the Malays seem to have introduced the buffalo, they should not also have introduced the ox abounding, like it, in their own country. The elephant is known only by name, for it is not a native of the Philippines, nor has it been introduced.

The following are the names of the staple cultivated plants of the Philippines, with their Malayan synonymes:—

ENGLISH.	TAGALA.	BISAYA.	MALAYAN.
Yam.	Ubi.	Ubi.	Ubi, c.
Batata.	Kamoti.	Gabi.	Kâtela, c.
Rice in the husk.	Palai, palasi.	Pasi.	Pad'i, m.; pari, j.
Onion.	Bavang.	—	Bawang, c.
Sesame.	Lunga.	Linga.	Lânga, c.
Coconut.	Niug.	Niug.	Ñur, m.; ñu, j.
Banana.	Bisku, sabi.	Sagüing.	Pisang, m.; gâdang, j.

ENGLISH.	TAGALA.	BISAYA.	MALAYAN.
<i>Ricinus.</i>	Tangan-tangan.	—	Jarak, c.
Jack-fruit.	Nangka.	—	Nangka, c.
Bread-fruit.	Antipulu, tipulu.	—	Sukun, c.
Mango.	Mangga.	—	Mangga, m.
Orange.	Dalandan, kahil.	—	Jâruk, c. ; limau, m.
Sugar-cane.	Tubu.	Tubu.	Tâbu.
Indigo plant.	Tayum.	Tayung.	Tarum, m. ; tom, j.
Areca palm.	Bouga.	Bonga.	Pinang, m. ; suruh.

Nine of the names here given are Malayan ; but in a Flora of the Philippines I find about a dozen other cultivated plants of less importance bearing also Malayan names.* The most important plant in the list I have given is rice. The generic name for it, when husked or clean, is Malayan, but its many varieties, and its different conditions in the progress of preparation for food, are for the most part known by native names. Maize is known only by its Spanish name, and is expressly said, by the author of the Philippine Flora, above referred to, to have been introduced from America. The banana, as usual, bears only native names. This is a plant of much importance in the Philippines, for from two species of it are manufactured cloth and cordage, so that, besides yielding food, it stands to them in the relation of hemp and flax to temperate climates. The coconut, the mango, the sugar-cane, and indigo plant have Malayan names only, and the batata and orange only native ones. The name given to the areca palm is a little remarkable, bunga. This is the Malay word for “flower,” but seems to have been misinterpreted both in the Tagala and Bisaya, in which it means “fruit.” The areca palm or nut may, therefore, be interpreted “the fruit.” In the polite dialect of Java, we have a name for the areca having the same source,—wohan, or “the fruit,” in reference to its high estimation. All the species of pulses, of which several are named in the Philippine Flora, are called by native names, except the *Abrus precatorius*, or counting-bean, which has its Malayan name, saga. Pigafetta states the grains cultivated in Zebu to have been rice, millet, panick, and

* Flora de Filipinas, por el P. T. Manuel Blanco. Manilla, 1837.

barley (?), and the fruits, figs (banana?), the orange, the lemon, sugar-cane, the coconut, and cucumbers.

The metals, with the implements used in their manipulation, are the following :—

ENGLISH.	TAGALA.	BISAYA.	MALAYAN.
Iron.	Balakal.	Salsalon.	Bâsi, c.
Steel.	Patalim.	Acera, sp.	Baja, c.
Gold.	Balituk.	Bulavan.	Mas, c.
Silver.	Pilak.	Pilak.	Perak, m.
Copper.	Tumbaga.	Tumbaga.	Tâmbaga, s.
Tin.	Timga.	Tinga.	Timah, c.
Hammer.	Pinalatak, satuk.	Palu.	Palu, c.
Anvil.	Palihan.	Landasan.	Landasan, m.
Nippers, tongs.	Sipit.	Kimpit.	Sâpit, c.
Solder.	Bitang.	Pauli.	Pâtri, c.

From this it will appear that the Philippine islanders are not indebted to the Malays or Javanese for their knowledge of iron or gold; but that these nations made them acquainted with silver, copper, and tin, and probably conveyed to them some instruction in the working of metals.

The following are a few of the terms relating to the ordinary mechanic arts :—

ENGLISH.	TAGALA.	BISAYA.	MALAYAN.
House.	Bahai, dalam.	Bahai.	Balai, m.; dalâm, j.
Roof.	Bobong, bobongan.	Atap.	Bubungan, c.
Thatch.	Dayani.	Iranian.	Atâp.
Tile.	—	Tisa.	Gauting, m.; gand'ing, j.
Lime.	Apog, pirali.	Apog.	Apu, j.; kapur, m.
Door.	Pintu.	Pintu, takup.	Pintu, c.
Bolt.	Butlig, kulu.	Kulungu.	Kunchi, c.
Board, plank.	Papan.	Tape.	Papan, m.
Fish.	Isda.	Esda.	Ikan, m.
Fishing net.	Bikat, lambat.	Laya.	Pukat, m.
Fish-hook.	Kavil, taga.	Kavil, banit.	Kâil, m.
Harpoon, trident.	Salapang.	Sagangat.	Sârampang, c.
Cotton.	Bulak, kapas.	Bulak.	Kapas, s.
Silk.	Husi, sutla.	Sukla, sutla.	Sutra, s.
Spin.	Sulir.	Ulang, pamurung.	Antih.
Thread.	Gyun.	Ulang.	Bânang, c.; lawe, j.
Weave.	Habi.	Habol.	Tânun, c.
Woof.	Hilig.	Hilig.	Pakân, c.

ENGLISH.	TAGALA.	BISAYA.	MALAYAN.
Shuttle.	Bulus.	Sik'ian, busali.	Turak, balera, m. ; tro- pong, j.
Cloth.	Lumput.	Lumput.	Kayin, m. ; sinjang, j.
Needle.	Sikavan.	Dagum.	Jarum, m. ; dom, j.
Sew.	Tahi.	Tahi.	Jaib, jahit, c.
Embroider.	Sulam.	Sulam.	Sulam, c.
Turn on a lathe.	—	Larik.	Larek, m.
Chisel.	Pait.	—	Päat, m.
Saw.	Lagari.	Lagari, gabas.	Gärgaji, grigaji, c.
Adze.	Palakul.	Sulu, galung.	Kapak.
Knife.	Golok, pisau.	Pisau.	Golok, m. ; pisau, c.
Shears.	Gunting.	Gunting.	Gunting, c.
Nail, spike.	Paku.	Landang.	Paku, c.
Rice mortar.	Lusung.	—	Läsung, c.
Artisan.	—	Pandai.	Pand'e, s.

Many of the terms connected with this class of words, as will be seen, are Malayan; but being frequently accompanied by native synonymes, they ought generally to be considered, perhaps rather as indicating the influence exercised by the Malay and Javanese languages than as evidence of the introduction of the arts to which they relate. Cotton, it will be noticed, has a native name, both in the Tagala and Bisaya, and the usual Sanskrit one as a synonyme only in the first of these. The probability, then, is that cotton is an indigenous product of the Philippines, and not imported by strangers. Silk has the usual Sanskrit name, and one also which seems native, but cannot well be so, as it does not appear that either the silkworm or mulberry are known to the Philippines. One striking fact is noticeable in the list of words,—that all the terms relating to the manufacture of textile fabrics are native, and not foreign; the thread, weaving, shuttle, woof, cloth, and the raw materials. It will, perhaps, be safe from this to conclude that the fabrication of clothing from cotton, and the fibrous bark of the banana or *musa*, is a native art. That such an art should spring up among a people so rude as the natives of the Philippine islands may be owing to the cheap and abundant raw materials yielded on the spot by the cotton-plant and banana. Native terms, however, generally cease, or are no longer exclusive, after the completion of the fabric; and we have Malayan terms for such

words as “needle,” “sew,” “embroider.” In the class of words relating to what may be considered, among a rude people, as the highest effort of mechanic skill, the fabrication of cutting instruments and tools, all the terms, the name of the adze only excepted, are Malayan. If such objects were first made known to the inhabitants of the Philippine islands by the Malays and Javanese, it is certain they must have been in a comparatively rude state before, and that those who made them known were in a much more advanced condition.

The following are some of the terms which relate to navigation :—

ENGLISH.	TAGALA.	BISAYA.	MALAYAN.
Boat, vessel.	Susayan, parau.	Sagabal, parau.	Prau, c.
Ship.	Darung.	Sakayan.	Kapal, tâl.
Canoe.	—	Sampan.	Sampan, m.
Prow.	Düang.	Dulung.	Alüan, m.
Stern, poop.	Huli.	Uling.	Buri, buritan, c.
Oar.	Gayung.	Gäud, bugsai.	Dayung, c.
Sail.	Layag.	Layag.	Layar, c.
Helm.	Uguil.	Kaling.	Kâmudi.
Ballast.	Tolabahala.	Batu-batu.	Tolakbara, c.
Anchor.	Savu.	Sinipit.	Sauh, c.
To sound.	Duga.	Tungkad.	Duga, c.
Sound, plummet.	Panduga.	Pagtungkad.	Pânduga, c.
Magnet.	Batubalani.	Batubalani.	Batu-brani, c.
East.	Silangan.	Sidlangan.	Tinur, m.; wetan, j.
West.	Kalanuran.	Tonod, lonod, salam.	Sâlam, c.
North.	Hilaga.	Amijan.	Utara, s.; lor, j.
South-east.	Salatan.	Salatan.	Salatam, m. (south.)
River.	Ilog.	Suba.	Sungai, m.; kali, j.
Sea.	Dagut.	Dagut.	Laut, c.; tasik, j.
Ocean.	Laut.	—	Laut, c.
Beach, strand.	Baibain.	Pangpang, biyad.	Pantai, m.
Tide.	Alagovak.	Hunas, täub.	Arus, m.
Promontory.	—	Bakulur.	Tanjung, m.
Mountain.	Bunduk.	Bukid.	Bukit, m.
Strait.	Kitir.	—	Sâlat, m.
Island, islet.	Pulo.	Puro.	Pulau, pulo, c.
Source of a river.	Hulu.	—	Ulu.
Star.	Bitöeng.	Bilüun.	Bintang, m.
Pilot.	Malim, a.	Pilote, sp.	Jurumudi, c.
Master, commander.	Arakura.	—	Juragan, c.
Wind.	Hangin.	Haugin.	Angin.
Storm.	Bagyu.	Unus, baguia.	Bayu, s.

Of this class of words, no more can be said than that it exhibits some admixture of Malayan words with native ones, from which a considerable intercourse of the parties concerned is necessarily to be inferred. The terms relating to navigation, as they are given by the Spanish lexicographers, are certainly less copious than those of the Malays, and by no means infer that the inhabitants of the Philippines were, like the latter, a maritime people. There is, for example, a strange defect in the nomenclature of the winds. I can find no more than three cardinal points of the compass with native names. The Tagala has one Malay name, but it is misinterpreted “the south-east,”—a point which has in Malay the specific term *tângara*. It is correct in the Bisaya, as “the south.”

I find the following words relating to commerce:—

ENGLISH.	TAGALA.	BISAYA.	MALAYAN.
Buy.	Bili.	—	Bâli, bli, m.
Sell.	Bili.	—	Juwal, m.; adol, j.
Bargain.	Tavar.	—	Tawar, c. (to chaffer.)
Contract.	Usup.	Tipan.	Janji, c.
Hire, wages.	Upa.	Tipan.	Upah, c.
Debt.	Utang.	Utang.	Utang, c.
Itinerant trader.	Banyaga.	—	Bárnigaya, s. (to trade.)
Price, value.	Halaga.	Bili.	Arga, s.
Cheap.	Mura.	—	Murah, c.
Dear.	Mahal.	Mahal.	Mâal, m.
Count, reckon.	Bilang, ulat.	Bilang, bana.	Bilang, c.; ulang, m. (to iterate.)
Merchandise.	Dagangan, laku.	Baliguinan.	Dagangan, c.
Pledge, mortgage.	Garai.	Salili.	Gad'ai, c.
Interest.	Angkit.	Pulus, agur.	Bunga-mas, m.
Money.	Salapi.	Pilak.	Salaka, j.; perak, m.
Small coin.	Pitis.	—	Pichis, pitis, c.
Profit.	Laba, paruli.	Pulus.	Laba, s.; pârulihan, m.
Indigo.	Tayum.	—	Tarum, m.; tom, j.
Lac.	—	Olod-olod.	Ambalu, c.
Sapan-wood.	Sapang.	—	Sâpang, m.; sâchang, j.
Sandal-wood.	Sandana.	Sandana.	Chândana, s.
Clove.	—	Sangki.	Cângkeh, c.
Black pepper.	Lara.	Piminta, sp.	Lada, m.
Tobacco.	Tabaku.	Tabaku.	Tambaku, c.
Pearl.	Mutya.	Mutya.	Mutya, mutyara, s.
Bale, parcel.	—	Bungkus.	Bungkus, c.

As might be looked for in this department, the proportion of

Malayan words is greater than in any other. The Philippine languages are themselves here very poor, and have not even borrowed very correctly from the Malayan, either as to sense or orthography. Thus, in the Tagala, the Malay verb *bâli*, abbreviated *bli*, "to buy," is either "to buy," or "to sell," in short, to trade or traffic. In the Bisaya it means "price," or "value." In this last language I can find no words for the verbs "to buy" or "to sell," generally, yet for the first of these there are thirteen verbs, two of them with synonymes, expressing modifications of buying, as "to buy for sale," "to buy wholesale," "to buy in retail," "to buy corn," "to buy gold by barter," "to buy in partnership," "to buy slaves," "earthenware," "bells," and such like. In Malay the verb "to pay" is *bayar*, which is written *bayad* in Bisaya, and in that language is the noun "payment." It appears, however, again, with a better orthography in the derivative *bayaran*, which ought to be "payment," but is interpreted "place of payment." The Sanskrit word *laba* is correctly rendered "profit" in the Tagala, but in the Bisaya it means "usury." Among the names of articles of trade we have from the Malayan languages, or the Sanskrit through them, sapan-wood, sandal-wood, indigo, clove, pepper, pearl. The Sanskrit name for sugar, *gula*, for *gud'a*, known to all the cultivated tongues of the Archipelago, does not seem to have reached the Philippine languages. The inference from this is, that the western nations did not introduce the commodity into the Philippine islands, which were, probably, content with the crude product obtained by boiling the sap of palms.

The Tagala and Bisaya dictionaries afford but few examples of words relating to the art of war :—

ENGLISH.	TAGALA.	BISAYA.	MALAYAN.
Enemy.	Musu.	Baluk.	Musuh, c.
Hostility.	—	Kăuüivai.	Kâlai, m.
Flag, banner.	Linibun.	Bandila, sp.	Tunggal, c.; band'era, por.
Drum.	Patung.	Gimbal.	Gând'ang, c.
Fortress.	Kuta.	Kuta.	Kut'a, s.
Arms.	Saudata.	—	Sânjata, c.
Sling.	Pamaka.	Labiug.	Ali-ali, m.; bandring, j.
Bow.	Pana.	Pana.	Panah, c.
Lance, spear.	Gayang.	Bankau, budiak.	Tumbak, c.

ENGLISH.	TAGALA.	BISAYA.	MALAYAN.
Dagger.	Iva.	—	Kris, c. ; duwung, j.
Sword.	Kalis.	Kalis.	Kris, c. (dagger.)
Shield.	Panangga, palisai.	Kalasag.	Pânangga, prisai.
Fire-arms.	Baril.	Bulak, bukad.	Bâdil, c.
Sulphur.	Sanyava.	Azufre, sp.	Sândawa, c. (nitre.)
Gunpowder.	Ubat, malilang.	Malilan, polvora, sp.	Bâlirang, c. (sulphur) ; ubat, m.
Corsair.	Lanlang, musu.	Mangayau.	Langlang, j. ; musuh, c.
Captive.	Bihag.	Bihag.	Tawan, boyong, c.

In this short list it will be seen, that the rudest weapons have native names, and the more improved Malayan ones. Some odd mistakes have been made in applying the latter. The well-known Malay kris, in a far worse orthography than even in an English dictionary, represents “a sword,” in both the Philippine languages. The Malayan name for nitre, sândawa, appears in the Tagala in the corrupt form of sanyava, and is erroneously given for “sulphur,” while the Malayan name of the last, bâlirang, or walirang, is corrupted into malilang and malilan, and applied to “gunpowder.” Pigafetta makes no mention of fire-arms as being known in the Philippine islands when first discovered by Europeans. In the action with the natives of the little island of Matan, near Zebu, in which Magellan lost his life, the enemy was even destitute of iron, for their weapons consisted only of bucklers, bows, and arrows, with spears of sharpened bambu, charred to harden their points. One of the words for corsair or pirate in the Tagala, langlang, is Javanese, and means “to patrol,” or “go about seeking after ;” the other is Javanese or Malay, and in these languages is a common term for “an enemy.”

The few following words relate to time :—

ENGLISH.	TAGALA.	BISAYA.	MALAYAN.
Time.	Panahon, masa.	Panig, tüig.	Kala, s. ; masa, s. ; wayah, j.
Sun.	Arau.	Adlau.	Mata-ari, m. ; sârângenge, j.
Moon, month.	Buvan.	Bulan.	Bulan, m. ; wulan, j.
Day.	Arau, bayan.	Adlau.	Ari, s. ; dina, s.
Night.	Gabi.	Gabi.	Malâm, m. ; wângi, j.
Morning.	Omaga, büas.	Büas.	Pagi, m. ; esuk, j.
Year.	Täun.	Taun, tüig, dugun.	Taun, c.
Dry season.	Tagarau.	—	Kâmarau, m.

Out of twelve distinct words three only are Malayan, all

referring to a rude kalendar. There is no word for era in the Tagala or Bisaya, and, indeed, the high probability is, that the Philippine islanders never had one. The Javanese, at least, were in possession of one, but do not seem to have communicated it to them.

The cardinal numbers of the Tagala and Bisaya are as follow :—

ENGLISH.	TAGALA.	BISAYA.	MALAYAN.
One.	Isa.	Isa, isara.	Sa, c.
Two.	Dalava.	Duha.	Duwa, loro, c.
Three.	Tatlu.	Tulu.	Tâlu, j.
Four.	Apat.	Upat.	Âmpat, pat, c.
Five.	Lima.	Lima.	Lima, c.
Six.	Anim.	Anum, unum.	Anâm, nâm, c.
Seven.	Pitu.	Pitu.	Pitu, j.
Eight.	Valu.	Valu.	Wolu, j.
Nine.	Siyam.	Sîam.	Sanga, j.
Ten.	Pulu.	Pulu.	Puluh, c.
Hundred.	Dâan.	Gatus.	Ratus, m. ; atus, j.
Thousand.	Libu.	Livu.	Ribu, m. ; ewu, j.
Ten thousand.	Laksa.	Laksa.	Laksa, s.
Hundred thousand.	Yuta.	Yuta.	Yuta, s.

In forming the compounded numerals from these elementary ones, a good deal of permutation is practised. Thus in the Tagala, “ten” is not isa-pulu, but sang-puvu, and “twenty,” not dalava-pulu, but daluvang-puvu. The ordinal numbers are formed by prefixing to the cardinals the inseparable particle *ika*, which is, in reality, the Malayan *ka*. The Philippine numerals are essentially the Malayan. The number “hundred” in the Tagala seems the only exception, and it may be the relic of a native system superseded by the Malayan. The variation in the orthography of the numerals between the two Philippine languages, having the same phonetic character, and written with the same letters, indicates that the Malayan system of reckoning must have been communicated orally, and not through writing. The numbers above a thousand are, as usual, taken from the Sanskrit, and the universal error of taking a hundred thousand for ten thousand is copied. The Philippine islanders, however, add an error of their own, making the term

which ought to represent a “million,” to represent a “hundred thousand,” and throwing out altogether the real name of the latter, *kât'i*. From the presence of these Sanskrit numerals in the Philippine languages, we might be disposed, at first sight, to infer that the whole numeral system was not introduced until after the intercourse of the Malays and Javanese with the Hindus had been established, but it is more likely that the Sanskrit numerals were superadded in the course of the continued intercourse of the Malays and Javanese with the Philippines.

I can find only the very few following words on the subject of letters or literature :—

ENGLISH.	TAGALA.	BISAYA.	MALAYAN.
Write.	Sulat.	Liluk, sulat.	Tulis, c. ; surăt, a.
Read.	Basa.	Basa.	Bacha, m. ; macha, j.
Delineate.	Hibu.	Pinta, sp.	Tulis, c.
Paper.	Kalatas.	Kalatas.	Kärtās, a.
Tale, story.	Salita.	—	Charita, s.
Language.	Basa.	—	Bahasa, s.

One of these words only is Malayan. Two of them are Sanskrit, through the Malayan, and two are Arabic through the same channel. There is nothing in any one of the words to indicate that the Philippine written characters are of foreign origin.

The following are some of the words to be found in the dictionaries relating to mythology and superstitions :—

ENGLISH.	TAGALA.	BISAYA.	MALAYAN.
A god, a deity.	Divata, yaua.	Divata.	Dewata, s. ; ywang, j.
Idol, image.	Anitu.	Anitu.	Brahala, m. ; rācha, j.
To adore.	Samba.	Simba.	Sāmbah, c.
Adoration.	Pagsamba.	Pagsimba.	Pārsāmbah, c.
A fast.	Püasa.	Püasa.	Puwasā, c.
Heaven.	—	Tampangan.	Swarga, s.
Destiny, fortune.	Untung.	Untung.	Untung, c.
Charm, spell.	Mantala.	—	Mantra, s.
Astrologer.	—	Pala, bitüun.	Sastrawan, s.
To divine.	Baku, hula.	Gatuk, patuk, tugma.	Tānung, tārka, c.
Diviner.	Sirhi.	—	Sastrawan, s.

ENGLISH.	TAGALA.	BISAYA.	MALAYAN.
Sorcery.	Balituk.	Lilihian.	Tambel, m.
Sorcerer.	Gavai.	—	Páleset, m.
To enchant.	Kulam, bunsul.	—	Ubati, m.
Spectre.	Bibit, tigbalang.	Sarañan, landung, halun.	Antu, c.

All the words here relating to religion are either Malayan, or Sanskrit through the Malayan, and all those relating to local superstitions are native. There is just evidence enough, but no more, to show that the Hindu religion had reached the Philippine islands without superseding the national superstition. The course by which it reached is sufficiently indicated by the admixture of Malayan mythological with Sanskrit terms, as well as by the form and sense of the latter. Of the last kind of evidence one example will suffice. The Sanskrit *avatara*, “a descent,” is pronounced by the Malays and Javanese *batara*, and used as an appellative for the principal Hindu gods. The Philippine pronunciation is *batala*, the same as the Malayan, with the exchange of one liquid for another, and the sense is “a god.” Pigafetta describes the god worshipped by the inhabitants of Zebu when first seen by the Spaniards. It was made of wood, hollow within, painted all over, with open arms and legs, the feet turned upwards, and having in the mouth four tusks, like those of a wild boar. At the persuasion of Magellan, the king and people of Zebu were baptised, and the great navigator gave into their charge an image of the infant Christ, which, it is said, was found safe fifty years after, on the return of the Spaniards, and it still exists in a convent in Zebu. The natives called this image *batala*, that is, “the god,” and it is the name by which it goes to the present day.* The native images were most probably intended to represent the *Batara-guru* of the Javanese and Malays; and my friend, Professor Wilson, informs me, that the Hindu god intended was no doubt Vishnu. The king and people of Zebu destroyed their temples and images at the persuasion of Magellan and his companions, a certain proof that the religion to which they were dedicated had but a very slender hold on their imaginations or affections.

* Diccionario de lengua Bisaya, por Alonzo de Mentrída. Vox Butala. 1841.

The following are a few words connected with the administration of justice :—

ENGLISH.	TAGALA.	BISAYA.	MALAYAN.
Crime.	Dusa, sala.	Sala.	Dusa, s. ; salah, c.
Witness.	Saksi.	Saksi.	Säksi, s.
Oath.	Sumpa.	Sumpa.	Sumpah, m.
Law.	—	Sugu.	Und'ang, c.
Prison.	—	Bilanggu.	Bálanggu, m.
Alguazil.	—	Bilanggan.	Mata-mata, m.
Judge.	Hukum.	Hukum.	Hakím, a.
Mulct.	Lavan, silut.	Silut.	D'and'a, s.
Contract.	Atang.	Tipan.	Janji, c.
Heritage.	Mana, bubut.	Uma.	Pusaka, c.
Marriage.	Kasal (casar, sp.)	Asava, bana.	Kawin, per. ; nikaḥ, a.
Pardon.	Tavad, tavar.	Pataríad.	Ampun, c.

Of this class of words four are Malay, two Sanskrit, and one Arabic, and they are all that can be found in the two dictionaries. One of the Malay words is singular for the senses given to it. Bálanggu in Malay means “chains,” or “fettters,” but in the Bisaya it signifies “a prison,” while a derivative from it is rendered “an alguazil.”

Connected with government or administration, I find only the following seven words in the dictionaries :—

ENGLISH.	TAGALA.	BISAYAN.	MALAYAN.
Chieftain, elder.	Pūun, abun.	Datu, guinūu.	Datuk, m. ; pöun, m.
King.	Hari.	Hari.	Hari, s.
Minister.	—	Subugüan.	Patih, s.
Crown.	Basung-basung.	Purung-purung.	Makut'a, s.
Counsel.	Atul, pati.	Laigai.	Báchara, s.
Village.	Bayan.	Banúa, langsur.	Bánuwa, m. (region.)
Slave.	Alipin.	Ulipun.	Ámba, m. ; kawula, j.

Four of these words only are Malayan or Sanskrit. The Malay word pöun, “a tree,” here used for “a chieftain,” in its original language also means “stem,” “stock,” or “source,” as well as “a tree.” One of the words used for counsel or advice in the Tagala is most probably the Sanskrit word patih, “a minister,” or “councillor.”

In reference to the examination of the Philippine languages now made, when it is considered that not more than 26 words

in 1000 of the whole body of the Tagala and Bisaya are Malayan, including Sanskrit and Arabic under this head, the number of them referring to the arts and knowledge introduced by the Malays and Javanese must be thought a large proportion.

I have now to enquire into the nature of the Malayan intercourse with the inhabitants of the islands of the Pacific speaking the Polynesian language. The total number of Malayau words in the Polynesian, it will be recollected, is little more than 80, the numerals included, which of themselves make near a sixth part of that number. When Europeans first authentically examined the South Sea islands, they found the only domesticated animals known to the inhabitants to be the dog, the hog, and the common fowl, which have the following names in the different dialects:—

ENGLISH.	MARQUESAS.	SANDWICH ISLANDS.	TONGA.	NEW ZEALAND.	MALAYAN.
Dog.	Nuhe, peto.	Ilio.	Guli.	Kuri, kireke.	Anjing, m. ; asu, j.
Hog.	Puaka.	Puäa.	Buaka.	—	Babi, c.
Common fowl.	Möa.	Möa.	Möa.	—	Ayan, manuk, c.

These were found to be very unequally distributed. The Society and Sandwich islands had all the three. The Marquesas had only the hog and common fowl, and Easter island only the last. New Zealand had only the dog. The breed or race of all the animals was uniformly the same throughout all the islands. Forster, in his "Observations on Cook's Second Voyage," describes the hog and dog. "The hogs," says he, "are of the breed which we call Chinese, having a short body, short legs, belly hanging down almost to the ground, the ears erect, and very few thin hairs on the body." Of the dog, he says, "The dogs of the South Sea isles are a singular race; they most resemble the common cur, but have a prodigious large head, remarkably little eyes, prick ears, long hair, and a short bushy tail. They are exceedingly stupid, and seldom or never bark, only growl now and then, have the sense of smelling in a

very low degree, and are lazy beyond measure. They are kept by the natives for the sake of the flesh, of which they are very fond, preferring it to pork."

Not one of the Polynesian names, above given, are either Malay or Javanese, although Malayan names extend eastward as far as the Philippine islands and the entrance of Torres Straits. The Polynesian name of the common fowl might be supposed a corruption of the wide-spread Javanese word *manuk*, "a fowl," or "bird;" but this cannot be the case, for that word appears in the Polynesian with its genuine meaning and in a correct orthography, bating the indispensable elision of the final consonant. Some writers have fancied, from the resemblance of the Polynesian name for the hog to the Spanish *puerea*, that the hog was introduced by the early Spanish voyagers. If that were the case, the Spaniards must have introduced everywhere the same variety of the animal,—one, moreover, with which they themselves were unacquainted at the time; or the natives must have disseminated this same variety over a vast space which they are not ascertained to frequent, and this, too, within the comparatively recent time since the Spaniards first navigated the Pacific. The same objection holds for the dog, with the additional one that none of its several names are traceable to any possible name of any European language. The common fowl has the same name in all the dialects of the Polynesian; but neither can that be traced to any Asiatic or European tongue.

If any strangers introduced the domestic animals of the South Sea islands, the Chinese appear to me the most likely to have done so. The races of both the hog and dog, but especially of the first, very much resemble those of China. The sluggishness and stupidity of the Polynesian dog may be accounted for by the want of tuition incident to an animal kept only for the shambles. Chinese junks driven out of their course by a tempest might reach some of the islands of the Northern Pacific without making a voyage of any extraordinary length, and the different animals might in time be spread, as the Polynesians themselves undoubtedly have been, from island to island. Certainly none of the domesticated animals of the

Pacific islands are, in any of them, in the wild state; yet in remote times they may have so existed, as the sheep, the horse, and the camel must have done in Europe and Asia, although no longer existing in that condition in any known country.

The following were the cultivated plants of the Pacific islands when first observed by Europeans, with their names in several dialects of the Polynesian, and synonymes in Malayan:—

ENGLISH.	MARQUESA.	TAHITI.	SANDWICH	TONGA.	MAORI.	MALAYAN.
			ISLANDS.			
Taro.	Taro.	Taro.	Kalo.	Talo.	Taro.	Talás, j.
Batata.	Kumäa, umäa.	Kumara.	Mala, ñala.	Gumala.	Kumara.	Kâtela, j.
Yam.	—	Eüi.	Palau.	Ufi.	Uwi.	Ubi, uwi, c.
Banana.	Meia, meika.	Meia.	Meia, meika.	Fuji, hopa.	—	Pisang, m.
Bread-fruit.	Mei.	Vavo.	Ulu.	Me, ma- mäe.	—	Sukun, tam- bol, c.
Coco-palm.	Ehi.	Ehi.	Nüu.	Nüu.	—	Ñur, m.; ñu, j.
Sugar-cane.	To.	To.	Ko.	Tau.	—	Tâbu, c.
Turmeruk.	Ena.	Ena.	Eka.	Enga.	—	Kuñit, c.
Citron.	Tiporo.	—	Tiporo.	Moli.	—	Jâruk, c.

All the plants here enumerated are cultivated in the Malayan Archipelago, and most probably are indigenous there. The taro, the bread of the South Sea islands, is the *Arum esculentum*, the *Caladium esculentum*, and the *Colocasia vera* of botanists,—the kâladi of the Malays, and the talás of the Javanese. The last-named word, in accordance with Polynesian pronunciation, would be most probably pronounced talo, or taro. As far as the name is to be held evidence, the plant is an exotic, brought directly or indirectly from Java. In the Society islands, there are cultivated two aroid plants nearly allied, although distinct species. Of the first, which is the true *Arum esculentum*, sixteen, and of the second, six varieties are cultivated. In the same islands another aroid plant, *Dracontium polyphyllum*, grows wild, and is occasionally used as food. This information is taken from the manuscript notes of Solander, the companion of Cook; and I owe it to the zeal and learning of Mr. Bennet, of the British Museum, and the friendship of the greatest of living botanists, Robert Brown.

The batata, or sweet potato, the *Convolvulus batatas* of botanists, and the kumara, or kumala, of the Polynesian lan-

guage, may possibly be the same as the kâta of the Javanese; but this is evidently far too uncertain an etymology to be relied on. The yam, or *Dioscorea*, the coconut palm, and the sugar-cane, are, I think, unquestionably Malayan, and, with the taro, are probably the only cultivated plants that are, certainly so. The banana, of which, according to Forster, there are 28 varieties cultivated in the Society islands; and the bread-fruit, of which, according to the same authority, five varieties are in culture, seem to be indigenous, judging by their names. So seems also to be the citron family.

The Malayan numerals are co-extensive with the Polynesian language, and are as follow in several of its dialects:—

ENGLISH.	MARQUESA.	SANDWICH ISLANDS.	FIJI.	TONGA.	MAORI.
One.	Tahi.	Kahi.	Düa.	Taha.	Tahi.
Two.	Uä.	Lüa.	Rüa.	Uä.	Rüa.
Three.	Toru, tu.	Kolu.	Tulu.	Kulu.	Toru.
Four.	Ha, aha.	Ha, aha.	Va.	Fa.	Wa.
Five.	Fima.	Lima.	Lima.	Nina.	Rima.
Six.	Ono.	Ono.	Ono.	Ono.	Omo.
Seven.	Hitu.	Hiku.	Pitu.	Fitu.	Witu.
Eight.	Vau.	Valu.	Walu.	Valu.	Waru.
Nine.	Iva.	Iva.	Tiva.	Hiva.	Iwa.
Ten.	Onohüu.	Umi.	Tini.	Ulu.	Tekau.
Hundred.	Uäta.	Uäta.	Nanräan.	Aü.	Raie.
Thousand.	Mano.	Mano.	Nandolu.	Afe.	Mano.

In reckoning the numerals between 10 and 20, the Malay adjunct blas, or wâlas, is not known to the Polynesians. They say, instead, “ten and one,” and “ten and two,” for example, for “eleven” and “twelve.” In the same manner, they count up to 100, which, in fact, from 20 upwards, is the Malayan system. It appears to me that there are relics of a native system of numeration which preceded the Malayan. In all the dialects, the Malayan numerals, as far as 9 inclusive, are certain enough; but in the five dialects I have quoted, the Tonga or Friendly island dialect alone, affords evidence of the Malayan system throughout. For “hundred,” the Tonga and Maori only have the Malayan numeral. For “thousand,” there is not one of the five that has the Malayan word. But, independent of this, several of the Malayan numerals have one or

two synonymes which are not Malayan. In the Maori, there is, for the usual numeral *tahi*, "one," the synonyme *ngatāuri*. In the same dialect, there are for "two," besides the Malayan numeral, two synonymes, *rie* and *rienga*. For "three," there is one synonyme, *matengi*. For "ten," there is one, *nghuru*, which may, however, be a corruption of the Malayan *puluh*; but *tekau*, which I have given in the list, cannot be so. In the Marquesa, we have, besides the usual compound word "four tens," for "forty," the specific one, *toha*. In the Sandwich island, we have, for the same numeral, three synonymes, *ïako*, *kāau*, and *kanalia*. What is still more remarkable, we have in the same dialect a specific numeral for the high number "four hundred thousand," *lehu*.

Besides what is to be inferred from the words which I have already enumerated, the only knowledge which the Malayan nations could have conveyed to the islanders of the Pacific is implied in the few following words:—

ENGLISH.	POLYNESIAN.	MALAYAN.
Thatch.	Ato.	Atâp.
Plank, board.	Papa.	Papan.
Comb.	Karau.	Garu.
Point of a weapon.	Mata.	Mata.
Mesh of a net.	Mata.	Mata.
Adze.	Kapu.	Kapak.
Year.	Tau.	Taun.

There are two mythological terms in the Polynesian, and, I think, no more, that can be suspected of having a Malayan origin. These are *atüa*, "a god," and *tapu*, "sacred." The first may, and indeed, most probably is, the Malay *tuan*, "master" or "lord," and also the popular word for "the deity." The second, the well-known word *taboo*, may be the Sanskrit word *tapas* or *tapa*, "ascetic devotion,"—a rite of mighty efficacy, according to the Hindus, and also to the Malays and Javanese. This is, however, by no means so probable.

The analysis now given reduces the advantages which the islanders of the Pacific have derived from Malayan intercourse to a very small matter. The Malayan nations, most probably, introduced into the Pacific islands the taro, the yam,

the coconut, and the sugar-cane; and they instructed the natives in a more convenient system of numeration than that which they had before used. This is probably the sum of what they accomplished. They introduced no useful domestic animal; they introduced neither corn, nor pulse, nor cotton. They did not instruct the natives in the fabrication of iron, or the use of any metal, nor instruct them in the working of any textile fabric. They taught them neither law, nor religion, nor letters.

There remain two difficult questions for solution, respecting which rational conjectures only can be offered:—How did the Malayan languages, and those that spoke them, find their way to the far isles of the Pacific, inhabited by the Polynesian race, the nearest of them 2500, and the most remote 6500 miles, distant from the nearest point of the Archipelago?—and how comes one race, speaking one tongue, to occupy, exclusively, most of the islands scattered over the vast tract of ocean which lies, in one direction, between the Sandwich islands and New Zealand, and in another, between the Fijis and Easter island? I shall attempt to solve these questions in the order in which I have stated them.

It has already been seen that the Malayan nations, or two leading tribes of Sumatra and Java, have for ages been pushing their enterprises, whether commercial or predatory, to the Philippine islands, to the Moluccas, to New Guinea, and even to the northern shores of Australia. We find them, therefore, on the extreme eastern confines of the Archipelago, from which they might find their way into the Northern Pacific through the Philippines, or into the Southern between New Guinea and Australia; or into either of them through the Molucca islands. They, most probably, did find their way into the Pacific by these three several routes; but, in so far as concerns the Polynesian race, the probability, under all circumstances, is that they entered the Pacific by the southern route.

The course of the winds is a most material element in this enquiry. Periodical winds or monsoons prevail to the north of the equator, blowing, during the winter solstice, from the north-east, and during the summer solstice from the south-

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west, and extending from the Equator to the Tropic of Cancer, and from the continent of Africa to the Japan islands. Periodical winds also prevail to the south of the Equator; but blowing from south-east and north-west. These last are more limited than the first, blowing no further south of the Equator than the tenth or twelfth degree of latitude, and in longitude usually from the southern extremity of Madagascar to the northern shores of Australia. The south-east monsoon is but a continuation of the south-east trade wind, which, at its height, blows sometimes for two degrees north of the Equator, while the north-west occasionally penetrates a considerable way to the south of it.

Such are the winds that prevail within the Archipelago. In the Pacific the north-east trade wind prevails to the north of the Equator, and the south-east to the south of it; but in a broad zone, of from seven to eight degrees on each side of the Equator, the winds are variable, and blow even more frequently from the west than from the east.*

By the help of the monsoons the Malayan nations at present traverse the Indian Archipelago, from Sumatra to New Guinea, and the Philippines. They were found doing so when first seen by European nations, and there can be little doubt but that they had been pursuing the same enterprises for many ages before. Even now the praus of Celebes pass yearly through Torres Straits in pursuit of the Tripang fishery, on the coast of Australia.

That the Malayan nations effected a certain amount of settlement in the islands of the Pacific is sufficiently attested by the admixture of their languages, which is found in almost every tongue of these islands, while its alien character is proved by the corruptions which the words have everywhere undergone. The extent to which the intermixture of Malayan has been carried, is, indeed, nowhere very large in the remoter languages, yet in the Polynesian, at least, it is such as could not have taken place without some amount of settlement, and inter-

* This account of the winds is taken from the introduction to the directory of the great hydrographer, James Horsburgh, F.R.S.

mixture of race. Who, then, were the parties that effected this indispensable settlement? The most likely, I think, are the rovers, who at present for plunder always, and sometimes for settlement, range over the whole bounds of the Archipelago. The most formidable of these rovers, in our times, are a people called Lanuns, natives of the great island of Mindanau, but the Malays were the sole pirates on the first arrival of Europeans, and continue to be more or less so, down to the present day. I shall describe a Lanun pirate prau, according to the authentic account given by the most competent judges; and the vessels employed by the Malays in early times, and before they were checked by European power, were still more formidable. A Lanun war prau is usually of 56 feet in length, with a breadth of 18 feet of beam, and a hold 6 feet deep. She is fortified by a strong bulwark, has a double row of oars, or is a bireme of 18 oars to a side. She has two tripod masts of bamboo cane, with a light and manageable sail of matting on each. The crew consists of about 100 men, the rowers being slaves. The combatants are armed with krises, spears, swords, shields, and fire-arms, and the vessel carries some cannon. The bucaniers sail in fleets of from half-a-dozen to twenty, thirty, or even more, and a few women accompany the men in most of the vessels. The plundering cruises of these fleets often last for two and three years.

Now, such a fleet as now mentioned, when at the south-eastern extremity of the Archipelago, might be tempted, in search of adventure and plunder, to pass through Torres Straits, and enter the Pacific. There, a continuous chain of islands extends from New Guinea eastward, over 80 degrees of longitude. The north-western monsoon, adverse to its returning to the Archipelago, would push this fleet a considerable way into the Pacific, until it encountered the variable winds and light airs along the Equator. After a voyage by one-third part shorter than that at present often performed by the rovers of the Archipelago, the adventurers would meet, for the first time, the Polynesian race and language at the Friendly island group, and if the fleet consisted of but ten sail, its thousand well-armed men would be sufficient to insure it from destruction by the rude

inhabitants. If not enough for conquest, such a force would be sufficient, at least, to insure a compromise. Settling in these islands, their small numbers would soon be absorbed by the mass of the population, and their nationality be lost; but it is not unnatural to suppose that the small portion of their language which we find in the Polynesian would be communicated to the native tongue.

It may, indeed, be objected that the strangers communicated to the Polynesians neither the arts nor letters of which they may themselves be supposed to have been in possession; but the answer is obvious. Pirates carry neither smelters of metals nor weavers in their fleets, and as to the knowledge of letters, that is proved to be a matter of great difficulty with a rude people, by the fact, that the Malays and Javanese had never succeeded in imparting it to the inhabitants of Timur, the Moluccas, or Borneo, so much nearer to them. Something of agriculture, however, they did communicate. The tops of the sugar-cane will vegetate after being long kept, and the coconut lives and grows in a boat as well as in the earth. These would readily be propagated, and they were accordingly introduced. If there were any domestic animals in the fleet, they would be consumed for food in a long voyage, and could not, therefore, have been introduced.

The opinion I have now offered on the probable manner in which the Malayan languages were communicated to those of the South Sea islands, but especially to the Polynesian, is certainly mere theory, which it would be well, if possible, to support by facts. This, to some extent, might be done were we in possession of vocabularies of the dialects and languages of the Pacific, even as complete as those of Williams and Mosblech for the Maori, the Marquesa, and Sandwich island. In this case, we should most probably find the number of Malayan words decreasing, and their corruptions increasing, in each language, or dialect, as we proceeded eastward, or receded from Sumatra and Java, the parent sources of supply, just as we find to be the case with Sanskrit and Arabic, as we go more eastward in the Archipelago, or recede further from India and Arabia. The fullest and most authentic vocabulary of a Polynesian dialect next to those I have just named, is that of Mariner. Mariner

was shipwrecked when a boy on one of the Friendly islands, and having lived many years among the natives, had acquired a thorough practical acquaintance with their language, the Tonga. His narrative was compiled by Dr. Martin, and to it is appended a vocabulary, very judiciously prepared by the same party, from the oral communications of the voyager.*

I shall attempt to draw some evidence in favour of the hypothesis which I have suggested from Mariner's vocabulary. This consists of about 1823 words, yet contains 97 which are unquestionably Malayan. Now, if the Tonga vocabulary were as copious as that of Williams for the Maori or New Zealand, and had throughout the same proportion of Malayan words as it now possesses, the number of these would amount to about 280, whereas the Maori dictionary contains only 86. If the same inference were drawn from the dictionary of the Marquesa and Sandwich islands dialect, the Malayan words would rise to 325, but the actual number in Mosblech's vocabulary is no more than 74.

Some of the Malayan words in the brief vocabulary of the Tonga are not to be found in the more copious ones of the Maori, Marquesa, and Sandwich island, and as a few of this class are significant, I shall give a short list of them :—

TONGA.	ENGLISH.	MALAYAN.	ENGLISH.
Ahu.	Soot.	Abu, c.	Ashes.
Aü.	A cloud.	Awan, c.	A cloud.
Biku.	Crooked.	Bengkok, c.	Crooked.
Chi.	Little.	Chi, m.	Little.
Habau.	Fog.	Kabut, m.	Fog.
Igu.	Tail.	Ikur, m.	Tail.
Ku.	I.	Ku, c.	I.
Fana.	The bow.	Panah, c.	The bow.
Fili.	To select.	Pilih, c.	To select.
Gehe.	Different.	Seje, j.	Different.
Kikila, kilakila.	Dazzling, flaring.	Kilat, c.	Flash, gleam.
Lahi.	Many.	Lâbih, c.	More.
Lango.	A house-fly.	Langau, m.	A bluebottle fly.
Loöo.	A hole.	Lubang, c.	A hole.
Mala.	Ill luck.	Malang, m.	Across ; ill-luck.

* Account of the Tonga Islands, from the Communications of Mr. William Mariner, by John Martin, M.D. London, 1818.

TONGA.	ENGLISH.	MALAYAN.	ENGLISH.
Manifi.	Thin, slender.	Nipis, c.	Thin, slender.
Tolo.	To pitch, to throw.	Tolak, c.	To shove, to push.
Tula.	Bald.	Sulak, m.	Bald.
Tungga.	A ladder.	Tangga, c.	A ladder.
Tutu.	To prune.	Tutuh, c.	To prune.
Ulu.	Head.	Ulu, c.	Head.
Uto.	The brain.	Otak, c.	The brain.

These words, although still retaining the decided character of the Polynesian, will be found, generally, more correct in orthography than the Malayan words in the other dialects, or nearer to their originals. This, however, it must be allowed, may be as much due to the more copious consonant sounds of the Tonga, as to the words themselves having been more directly adopted from their original sources. Tasik, for example, is "the sea" in Javanese, and in the Tonga it is tasi, or as near to the true orthography as the Polynesian pronunciation would admit of. In the Marquesa and Maori, it is reduced to tai, and in the Sandwich island to kai. "Rain" is in Malay, ujan, and in Javanese, ud'an, with a palatal d. In the Tonga, the letters d and j do not exist, and ch being substituted for them, the word becomes ucha, losing, as usual, its final consonant. None of the three letters just named exist at all in the Marquesa and Sandwich island dialects, and the word, in them, is reduced to üa. There is one word in the list above given which deserves special notice. This is fana, for panah, "the bow," which I find in no other Polynesian dialect. This was, until supplanted by fire-arms, the principal missile weapon of the Malays and Javanese, and its use, from the nature of the raw materials, would, of course, be easily continued in their new locality, when, in the absence of the metals, no means existed of doing so with cutting weapons. I strongly suspect, also, that the Tonga täo, "a spear," is the Malay and Javanese tumbak. The k, of course, would be elided, and the two medial consonants following each other could not be pronounced.

I think, then, that it may be conjectured that the route by which the Malayan languages and the nations that spoke them found their way to the Polynesian islands, was, most probably, that by Torres Straits,—that the Friendly islands were among the

first places touched at by the adventurers; and that, not improbably, from about this quarter the Malayan languages were disseminated over all the Polynesian dialects, step by step.

At what era, then, could such an event have happened? The question can only be answered, generally, that it must have happened at a remote one in the history of man. In every dialect of the Polynesian, however remote, Malayan words are found to exist, and generally they are the same, and with the same meanings, even when those meanings vary from those in the Malayan languages. The infusion of Malayan, then, presenting, as it does, so much uniformity, must be inferred to have taken place while the Polynesian race was in its original hive, and before it had migrated and settled in the far-spread localities in which we now find it. That period must have been a remote one, for there has been time for the formation of many dialects differing so much from each other, although all the tribes be nearly in the same state of society, and the majority living in the same climates and under the same circumstances, that it requires some practice to enable the several parties to understand one another.

But I have now to attempt a solution of the second question propounded,—How it has come to pass that tribes of the same race, speaking essentially the same language, possessing generally the same arts, and nearly in all respects, in the same condition of society, are found inhabiting islands so remote from each other that some of them are close to the Equator, some of them near both Tropics, some distant from others by 70° of latitude, and some by 70° of longitude. There is certainly nothing similar to this, on so great a scale, among rude nations in any other part of the world. Throughout the continent of America, a state of things the very opposite prevails. The race is there, indeed, substantially the same; but, instead of one language, we find innumerable tongues, which are rarely even dialects. From similarity of physical geography, we might reasonably expect the same state of things in the Malayan Archipelago as in Polynesia, but the reverse is assuredly the case. The leading race in the Archipelago is one and the same, but the languages are many, although with more or

Dissemination of the Polynesian race and language.

less intermixture of some principal ones throughout. In Borneo there are at least 40 languages; in Celebes and its islands at least 10; in Flores 6; in Sumbawa 3; in Sumatra and its islands not fewer than 10; and even in civilised Java, with its islands, 3. The same thing holds in the Philippine islands; and in Luçon alone, the principal of them, we find 6. As it is in Europe and on the continent of Asia, languages are, within the Archipelago, numerous in the inverse proportion of civilisation, and this arising from causes too obvious to require explanation.

In order to account for the vast dissemination of one language in the Pacific, we must either suppose that one island, or at most one group of islands only, was originally peopled; or that, if other islands were so, their first inhabitants must have been exterminated by the invading Polynesian race now occupying them; or that, amalgamating with the conquerors, their languages were wholly superseded by the language of the latter. Certain it is, at all events, that no trace of any other people, or any other language, has been discovered in the islands occupied by the Polynesians. Take, for example, the islands of New Zealand. Their computed area of 8,600 square miles is occupied throughout by one and the same race, and speaking the same tongue, with very trifling variations of dialect, although divided into innumerable, and generally, hostile communities. Islands of the same extent, situated within the Indian Archipelago, with a population equally low in the scale of civilisation, would have at least twenty distinct tongues.

As the Polynesian race and language, then, cannot be traced to any foreign source, and as the supposition of the same language, in the same state of advancement, having spontaneously sprung up at many isolated and remote points is both unnatural and absurd, it follows that the germ of the race, with its language, must have been first confined to a narrow locality, from which, as civilisation and power advanced, it spread, in the course of ages, far and wide. To determine the primitive seat would be desirable, were it possible. One thing is certain, that the tribe, before migrations emanated from it, must have obtained a considerable amount of civilisation, for without it there would have been no power to migrate. In fact, before any

migration took place, the Polynesians must have attained nearly that measure of civilisation which they were found to possess when first seen by Europeans. This is, indeed, satisfactorily proved by a general uniformity of social condition, even among the most distant tribes of the race, in places between which there exists now no intercourse, or even knowledge of each other's existence.

Were there any considerable tract of fertile land, much superior to all around it for the development of an early civilisation, we should naturally fix upon that as the primitive locality of the Polynesian nation. But, although there be several situations greatly superior for such a purpose to others, there is none that can be said to be pre-eminently suited. We can fix, then, only on the most probable, and I think that the Friendly islands, which are of sufficient extent and fertility to have produced the degree of civilisation which the Polynesians had attained, not unlikely to have been the primitive seat of the nation. In tracing the course of migration, and attempting to determine the cradle of the Polynesian nation, the Malayan element of its language is an important consideration. It is found coextensive with the people and language,—greatest in amount as we come nearer to the Malayan Archipelago, and diminishing as we recede from it, the body of the words being, however, generally the same, and employed in the same sense. May it not hence be inferred, that the Malayan languages were intermixed with the Polynesian tongue before any migrations had taken place; and may not the amount of civilisation, however inconsiderable, which the Polynesians received from the Malayan nations, have been the cause which first stimulated the migrations? The Friendly islands lie towards the western end of that long and continuous chain of islets by which the first migrations from the Malayan Archipelago must have proceeded eastward. It by no means follows, however, that all future swarms were thrown out from these islands, as the original hive. On the contrary, they would, naturally, take place everywhere afterwards, from the localities most convenient for them. From the Friendly islands, the Polynesian nation and its language would, in the first instance, move eastward, along the chain of islands

lying between the 10° and 15° of south latitude, over 50° of longitude, and, eventually, to distant localities more difficult of access. Many ages would be required to complete the migrations to the extent of dispersion in which the Polynesian nation was found when first observed by Europeans.

The main cause of the wide dissemination of one race and language, in the case of the Polynesians, is the insularity of the whole region which they occupy, and this region's consisting of many islets, without one large fertile and central one standing in the manner of a continent in relation to the rest. Had the latter condition existed within the tropics, the probability is that the mass of the population would have been confined to it,—would have become rural, fixed to the soil, and attaining a higher civilisation, and having abundant room at home, little migration would have taken place from it. As it is, the Polynesians, by their position, are fishermen and mariners. When first seen by Europeans, they had large and stout boats, understood the use of the oar and the sail, and employed both with dexterity. The pacific sea which surrounds their islets encouraged their maritime enterprise. Instead of being, like the forests, marshes, and mountains of a continent or great island, a barrier to communication, it was a highway which favoured intercourse and migration.

We have authentic evidence of the long voyages which the South Sea islanders are capable of performing in boats, some of which are capable of accommodating 150 persons. The inhabitants of the Friendly, Fiji, and Navigator groups carry on an intercourse, although the voyages they perform must often extend to not less than 500 miles; while in going and returning almost every variety of wind must be encountered. The larger islands have often conquered some of the smaller, and this at distances such as we could hardly look for in such a state of society. Captain Beechy picked up at sea a boat belonging to Chain island, a coral islet 300 miles to the east of Tahiti, and subject to it. In her voyage to the latter place, she had been driven to Barrow island, 600 miles out of her course, by two successive gales from the west. She had sailed from Chain island along with two other boats for the same destination,

and these probably foundered in the gales. The crew and passengers of the tempest-driven vessel, when picked up at sea, consisted of twenty men, fifteen women, and ten children, or forty-five persons,—a little colony in itself, which might have settled a desert island, had it found a suitable one. It had been provisioned for a three weeks' voyage.*

There are, however, three localities occupied by the Polynesian race so remote from the great central chain occupied by it that it is not so easy to show how it could have reached them; yet that it did so is a matter of certainty, for we find it there. These are Easter island, the Sandwich group, and New Zealand. Easter island is distant from the Society group by 40° of longitude and 8° of latitude. There lie between them, however, for a considerable distance a number of islets, forming so many stepping-stones in the passage; but for 900 miles there seems nothing but a blank ocean. Nothing, therefore, but the accident of a tempest-driven boat, or boats from a more favoured locality, could have peopled this remote and barren island with the Polynesian race, as is actually the case; for there it is with its language, containing its usual admixture of Malayan. But our specimens of the dialect of Easter island are far too brief to afford an opportunity of comparing it with the other dialects of the Polynesian, with the view of determining from which island or group the migration took place.

The Society group lies in about the 22° of north latitude, and seems to be the only islands of the Northern Pacific occupied by the Polynesian race. The portion of the great southern chain of islands nearest to this group is the Marquesas, distant about 1800 miles, and next to the Marquesas the Navigator islands, 400 miles farther. In a voyage from the Marquesas, a succession of south-easterly, and from the Navigator islands of south-westerly winds, would be necessary to convey the adventurers to the Sandwich islands,—the last-named of these having the advantage of some small islands lying in the way, for resting-places. Both would have light airs, calms, and variable winds for about 15° or 16° of latitude about the Equator. I am disposed to think it was from the Marquesas

* Voyage to the Pacific in 1825-26-27-28, by Captain Beechy, R.N. London, 1831.

that the migration actually took place. The course of the winds would probably be more favourable, and the actual distance shorter ; but besides this, the dialect of the Marquesas approaches nearer to that of the Sandwich islands than that of the Navigator islands. In making a comparison between the different dialects of the Polynesian, their phonetic character, their grammar, and their words generally being the same, we are necessarily restricted to mere differences of pronunciation, or the possession of more or less of the Malayan element. The dialect of the Navigator islands has the four following letters, f, g, s, t, which are wholly wanting in the dialect of the Sandwich islands ; but the latter has all the consonants of the Marquesa, except f and t, which exist in every dialect of the Southern Pacific. The Sandwich island, indeed, may be virtually said to have these also, for it uses all the Marquesa words in which they are found, converting the f into an aspirate, and the t into k,—a practice in both cases peculiar to itself. Indeed, the Sandwich island, in its partiality for the guttural k, goes farther than this, for it sometimes substitutes it for the nasal n. With respect to Malayan words, they are, with few exceptions, the same in number and sense in the Marquesa and Sandwich island ; being rather more numerous, and the pronunciation somewhat better preserved in the first than in the last. On the contrary, the Malayan words in the dialect of the Friendly islands, as far as our information will enable us to judge, are far more numerous, and much nearer to the originals, than either in the Marquesa or Sandwich island dialects.

The greatest difficulty is in attempting to account for the peopling of New Zealand with the Polynesian race, situated, as it is, in a temperate climate, in the region of variable winds and storms, and moreover, at so great a distance. The nearest point of the tropical chain of islands which I suppose to have been the cradle of the Polynesian race to New Zealand, is the island of La Sola, belonging to the Friendly group, in about the 21° of south latitude, and the 184° of east longitude. The nearest part of New Zealand to it is in about 34° south latitude, and 170° of east longitude ; so that between the chain of tropical islands and the isles of New Zealand there lie 13° of

latitude and 14° of longitude. The distance cannot be less here than 800 miles. From Roxburgh and Rorotonga, two of a group lying south-west of the Society islands, the distance is about 1600 miles, and from Tahiti it is not less than 2000. Yet, I suspect it was from the Society islands, notwithstanding their greater distance, that the migration took place.

Here, as elsewhere, it must have been the course of the winds and currents that brought the rude navigation of the Polynesians to a fortunate issue. The Polynesians assuredly would never, voluntarily, have undertaken a voyage to an unknown, unheard-of, and remote country. The craft that had the good fortune to reach the shores of New Zealand must have been driven off their own shores by gales from the east and north, and unable to return to them, have pursued their voyage with a fair wind, endeavouring to gain the first land. We know enough of the course of the winds in the latitudes in question, to be satisfied that such adventures as would people New Zealand with the Polynesian race might occur in the course of ages. We have, for example, an authentic account of the course of the winds at Pitcairn island in the 20° of south latitude, in consequence of its being occupied by the singular colony sprung from the union of the mutineers of the *Bounty* with a few Tahitian women. There are here no regular trade winds. During the Austral summer, or from October to April, the prevailing winds are from east-south-east to north. In the opposite season, the prevailing ones are from south-west to east-south-east; Pitcairn island is, no doubt, east of the direct course from the Society islands to New Zealand, but its latitude intersects that course, and it is unlikely that different winds should prevail at comparatively so short a distance.

According to Captain Fitzroy, the variable winds south of the trade winds pursue a regular course in the Pacific. First come north-west winds and rain, and these are followed by violent gales from the south-west. The wind then blows moderately from the south-east, and this is followed by moderate winds from the north and north-east.* It is evident from this

* Narrative of the Surveying Voyage of the *Adventure* and *Beagle*, by Captain Fitzroy, R.N.

account, that the winds blow favourably sufficiently often through the year, to carry a canoe from Tahiti to New Zealand. Such a canoe would be driven out of her course by a gale or succession of gales from the west and north-west—would eventually be caught by the trade winds, and in the Austral summer brought, in due course, to the shores of New Zealand. It is certain that nothing less than a coincidence of fortunate circumstances, such as might, however, occur in the course of many ages, could bring such an adventure to a fortunate termination. The voyage must have taken place in the summer, for one of the winter gales of the southern Pacific would inevitably swamp the stoutest Tahitian canoe that ever was built. That such a lucky accident, however, did really take place is certain enough, for otherwise we should not find as we do, the Polynesian race and language planted in New Zealand, to which it was assuredly not conveyed by any miracle. The arrival of a single canoe, like the tempest-driven one of Chain island, picked up by Captain Beechy, would be quite sufficient, in a few ages, to people New Zealand with such a population as it was found to have on its discovery. The probability is, that the tempest-driven adventurers found the country without inhabitants, as no vestige of any other race than the Polynesian has been found in it. The tradition of the New Zealanders is that, “before the arrival of the present inhabitants, there were no men in the land, and it was covered with forest.”

I will suppose, then, that New Zealand was peopled from Tahiti, or some other of the Society islands. In such a case, the settlers brought with them the manners, the languages, the domestic animals and the cultivated plants of their original country, as far as circumstances would allow of their doing so. The inhabitants of New Zealand, when first seen, were cannibals, and some of them are so still. The inhabitants of the Society islands were certainly not so on their discovery, and this is the greatest discrepancy which exists between the Polynesians of the two groups of islands. But at the period of migration, the people of the Society islands may have been cannibals also, and only relinquished the practice from possessing in the hog, the dog, and the common fowl, a better and ampler supply of animal

food than any other of the people of the South Sea islands. The people of the Marquesas occasionally practised cannibalism, but they had only the hog. The inhabitants of New Zealand may have continued cannibalism from the paucity of animals, for they had no domesticated animal but the dog, according to tradition, introduced by their immigrant ancestors. Captain Cook, indeed, early expressed an opinion that the scarcity of animal food with them, for even the dogs were few in number, provoked cannibalism, and seemed to be a principal cause of it.

The Polynesians that peopled New Zealand brought with them, then, only the dog out of the three domesticated animals of the Society islands. The probable reason is, I think, obvious; it was the animal most likely to be in their canoe, or if there were others, the one most likely from its hardiness and docility to have been spared and to have survived a long and perilous voyage. The dog of New Zealand is of the same peculiar race as that of the Society islands, only smaller, which may be the effect of climate, and the necessary want of a genial diet. The presence of the dog in New Zealand is a strong argument in favour of the migration having taken place from the Society, and not from any of the other groups of the central chain, for this animal was not found to exist in the Marquesa or the Friendly islands.

Of the eight or nine cultivated plants of the Tropical islands, the Polynesian adventurers brought to New Zealand only three, the batata, the taro, and the yam, and this for very sufficient reasons;—they are the only ones which could be preserved in a long voyage, and the only ones also that would grow in the new climate in which they settled. The names of the three plants are exactly according to the Tahitian pronunciation, and not conformable to that of the more westerly islands. In so far as the taro is concerned, it is remarkable that the natives of New Zealand have a tradition that their ancestors brought it with them on their first arrival. A recent and intelligent traveller in New Zealand mentions it, in these terms: “Of the aroideæ, the natives cultivate the *Caladium esculentum*, which they call taro. According to their tales, it is not an indigenous plant, but their ancestors brought it with them at their first

immigration.”* By another of their traditions, the batata was subsequently introduced by other adventurers, although not from the country of the ancestors of the present race. Traditions on such subjects are among the very few that are of any value with a rude people, as they fix them to a positive fact, without giving room to the exercise of their childish imagination. The yam or *Dioscorea*, more the native of a warm than a temperate climate, was probably never much cultivated in New Zealand. Solander mentions it among the cultivated plants in his time, but I find that the natives have now transferred the name, moi, to a variety of the common potatoe, and Archdeacon Williams, in his dictionary, defines it “a winter potatoe.”

With respect to dialect, that of New Zealand bears a nearer resemblance to the Tahitian than to any other that has come under my notice. The Tahitian, as before stated, has the following consonants, b, d, f, h, m, n, p, r, t, v, but of these, b, d, f, v, are wanting in the New Zealand. The discrepancy, however, is only apparent. The b and v of the Tahitian are in the New Zealand commuted into the consonant w, of the same organic class, if indeed all three be not one and the same sound for which different European writers have given different symbols. D is a letter of a very anomalous character in both dialects. In the Tahitian grammar, it is said to be sometimes pronounced as if it were an r, while, with respect to the letter r, it is said in the New Zealand grammar, that it is sometimes pronounced as if it were a d, and examples of both sounds are given in the English words “rope” and “den.” The letter f, in the Tahitian, is sometimes converted into an aspirate, and always so in the New Zealand. The letters g, l, and the sibilant, found in most of the western dialects of the Polynesian, are wanting both in the Tahitian and New Zealand. In so far, then, as the pronunciation of consonants is concerned, and there is no difference in the vowels or accent, the two dialects are substantially the same. Having no sufficient vocabulary of the Tahitian, I am unable to produce any evidence of the unity of the two dialects derived from agreement in the number and sense of the Malayan words which they respectively contain, but the New Zealand, at least,

* Dieffenbach's Travels in New Zealand, vol. i. 426.

contains far fewer, and these in a more corrupt form than the dialect of the Friendly islands.

The preservation of the dog, the taro, the batata, and the yam, by the New Zealand immigrants would seem to argue more forethought than we might be disposed to ascribe to the Polynesians, but there is no knowing to what an extent the wits even of a rude, and generally, careless people may not be whetted by pressing necessity. Still the fact of having been able to preserve such things in a long voyage may suggest another explanation—that the actual difficulties of the voyage itself may not have been quite so great as we may imagine them to have been.

The islands of the Northern Pacific, the Sandwich group excepted, are, generally, in a much ruder state of society than those of the Southern, and seem to have profited only in a very small degree by their intercourse with the Malayan nations. The accounts we have of their languages, however, are very imperfect, and hardly admit of our coming to any positive conclusions. On the authority of M. Gaimard, we have a list of 411 words of the language of the Caroline islands, lying between the equator and the 10° of latitude, already referred to. I cannot find among these any Malayan word implying the communication of any kind of useful knowledge, except the numerals, which are the following:—

ENGLISH.	CAROLINE.	MALAYAN.
One.	Tot.	Sa, c.
Two.	Ru.	Duwa, m. ; loro, ro, j.
Three.	Tâl, iol.	Tâlu, j.
Four.	Tan.	Âmpat, m. ; pat, j.
Five.	Lim, nim, lib.	Lima, c.
Six.	Hol.	Anâm, m. ; nâm, j.
Seven.	Fiz, fuz.	Pitu, j.
Eight.	Wal, wan.	Wolu, j.
Nine.	Tihu.	Sanga, j.
Ten.	Seg, sik, sig.	Puluh, c.
Hundred.	Siapugu.	Ratus, m. ; atus, j.
Thousand.	Senres, zele.	Ribu, m. ; ewu, j.

These are generally the Malayan numerals, unusually corrupted. The numbers “one,” “six,” “ten,” “hundred,” and

“thousand,” are exceptions, and give the impression that the Caroline islanders may have had a decimal system of numbers of their own, in a good measure superseded by the Malayan.

In the language of Guham, one of the Ladrone or Marianne islands, although more Malayan words are to be found than in the Caroline, I can detect no more than three, the numerals excepted, which imply the communication of any thing useful by the Malayan nations. These are the common fowl, which has the Javanese name in a corrupt form, received most probably from the Philippines, the name of the coco-palm and of its intoxicating sap. In truth, on their first discovery by Magellan, the inhabitants of the Marianne islands were in a very rude state, going nearly naked,—without acquaintance with iron, and pointing their darts with fish-bones. Pigafetta says they were “poor,—adroit, and above all, thieves,” for which reason, he adds, “we called these islands ‘the isles of thieves’”—*isole de ladroni*. It remained for the Spaniards to introduce the ox, the horse, the goat, and even the ass. A portion of all of these animals have run wild. The natives of Guham call the dog which they now possess, galaga, which is an abbreviation of two words of the Guham language, meaning “foreign animal.” The cat, they call keto, a corruption of the Spanish word gato.*

The following are the Guham numerals:—

ENGLISH.	GUHAM.	MALAYAN.
One.	Asaha.	Sa, c.
Two.	Agüa.	Duwa, m.
Threc.	Tulu.	Tälu, j.
Four.	Tad-fad.	Âmpat, m. ; pat, j.
Five.	Lima.	Lima, c.
Six.	Gurum.	Anâm, m. ; nâm, j.
Seven.	Fiti.	Pitu, j.
Eight.	Güalu.	Wolu, j.
Nine.	Sigüa.	Sanga, j.
Ten.	Manud.	Puluh, c.
Hundred.	Gatus.	Ratus, m. ; atus, j.
Thousand.	S'atau.	Ribu, m. ; ewu, j.

We have here the Malayan numerals much corrupted, yet far

* Freycinet. Voyage autour du Monde.

less so than in the Caroline tongue. The exceptions are the numbers “ten” and “thousand.” The last means also “road or way,” and is the Malay word *jalan*, or the Javanese *dalan*, having the last-named meaning.

The 658 words of the language of the Pelew or Pilu islands do not contain one word relating to any instruction which their inhabitants could have received, directly or indirectly, from the Malayan nations. According to Wilson’s account, the only domesticated animals found on the islands were a few cats, which he supposes to have been floated ashore on the drift of some wrecked prau. The domestic fowl, however, was found wild in the woods, and fond of frequenting the neighbourhood of the villages. Their eggs only were used as food by the natives, and it seems probable that this also had been originally floated ashore from some wrecked vessel. The following are the Pelew numerals:—

ENGLISH.	PELEW.	MALAYAN.
One.	Tong.	Sa.
Two.	Oru.	Duwa, m ; loro, j.
Three.	Othäi.	Tälu.
Four.	Oäng.	Âmpat, m. ; papat, j.
Five.	Aïn.	Lima, c.
Six.	Malong.	Anâm, m. ; nâm, j.
Seven.	Oweth.	Tujuh, m. ; pitu, j.
Eight.	Tai.	Dälapan, m. ; wolu, j.
Nine.	Etëu.	Sâmbilan, m. ; sanga, j.
Ten.	Makoth.	Puluh, c.
Twenty.	Olo-yuk.	Duwa-puluh, m. ; rongpuluh, j.
Thirty.	Ok-a-thai.	Tiga-puluh, m. ; tälung-puluh, j.
Forty.	Ok-a-waugh.	Âmpat-puluh, m. ; pat-puluh, j.
Fifty.	Ok-im.	Lima-puluh, m. ; limang-puluh, j.
Sixty.	Ok-gollan.	Anâm-puluh, m. ; nâm-puluh, j.
Seventy.	Ok-a-weth.	Tujuh-puluh, m. ; pitung-puluh, j.
Eighty.	Ok-tai.	Dälapan-puluh, m. ; wolung-puluh, j.
Ninety.	Ok-a-tiu.	Sâmbilan-puluh, m. ; sangang-puluh, j.
Hundred.	Mak-a-dart.	Ratus, m. ; atus, j.

With the exception of the numeral “two,” which may, but is not likely to be Malayan, there is not a word among these that can be traced to the Malay or Javanese. The numeral system seems to be indigenous, and the whole of the Pelew language is

an example of what the ruder languages would be without an admixture of the Malayan tongues. The absence of Malayan words is the more remarkable, since the Pelew islands are at no remote distance from Mindanau, one of the Philippines, and in the same latitudes with the Carolines, which have an admixture of Malayan. On the Pelew islands there were found by Wilson and his crew three shipwrecked Malays, who had made themselves acquainted with the language of the country; and it is not unlikely, from their situation, that such an event as the wreck of a prau may have been of not unfrequent occurrence. The fact of such persons being found would seem to prove that a few helpless mariners drifted on the coasts of a strange shore from wrecked Malay or Javanese praus, would not be sufficient to produce the admixture of Malayan which we find in many of the insular languages. It is probable, however, that it is the smallness and the barrenness of the Pelew islets that has principally precluded the introduction of Malayan words.

The language of Madagascar is the last which I have to examine, and I shall follow the same course of enquiry that I have pursued with those of the Eastern islands.

Influence of the Malays and Javanese on the inhabitants of Madagascar.

The domesticated animals of Madagascar are the following, with their Malayan synonyms:—

ENGLISH.	MALAGASI.	MALAYAN.
Dog.	Ambüa, kivaki, alikïa.	Anjing, m.; asu, j.
Hog.	Kisüa.	Babi, m.; cheleng, j.
Domestic fowl.	Akuku.	Ayam, m.; pitik, j.
Goat.	Usi.	Kambing, m.; wädus, j.
Ox.	Vositra.	Lämbu, c.; sapi, c.
Cat.	Saka.	Kuching, c.

Not one of the names of these animals, it will be seen, is Malayan, and, so far as the evidence of language is good, it follows that none of them could have been introduced by the Malayan nations. The elephant is unknown to the inhabitants of Madagascar. The hog is found in the wild state, and is then called by a different name from the domestic, viz. lamba. The cat, or at least a species of cat, also exists wild, and is then called kari. The buffalo has probably been made known to the natives in recent times, for it has no specific name, going under

the generic one of umbi, or “cattle.” The goose goes under the name of vurumbi, which means “cattle bird,” the first part of the word being the Malay burung, “a bird,” or “fowl.” The name given to the horse is süali, which is a corruption of the French “cheval.”

The following are the principal cultivated plants of Madagascar:—

ENGLISH.	MALAGASI.	MALAYAN.
Yam.	Uvi.	Ubi, m. ; uwi, j.
Rice.	Vari.	Padi, m. ; pari, j.
Maize.	Katsaka.	Jagung, c.
Onion.	Tungulu.	Bawang, c. ; brambang, j.
Coco-palm.	Büaniu.	Ňur, m. ; űu, j.
Banana.	Akundru.	Pisang, m. ; gäd'ang, j.
Mango.	Mangga.	Mangga, m.
Citron, orange.	Vüasari.	Järük, c.
Capsicum.	Sakai.	Chabai, c.

Among these plants, four, in all probability, were introduced by the Malayan settlers,—rice, the yam, the coconut, and capsicum. All these could be preserved during any length of voyage,—rice in the husk, indeed, for a century ; and this is the only form in which it has a Malayan name in the Malagasi. The mango is doubtful, since its Malay and European name are the same. The coconut is composed of two Malay words, buwah, “fruit,” and űur, “the coco-palm,” or of their Javanese equivalents woh and űu. This is exactly the form in which the coconut would be named by a Malay or Javanese, only in a more correct orthography. The yam is rather doubtful. It may have been introduced by the immigrants, or these may have only instructed the natives in its cultivation, for a species or two of *Discorea* are probably indigenous in Madagascar. Accordingly, the wild yam is distinguished from the cultivated by the epithet ala, which, it is singular, is the Javanese word alas, “wild,” or “forest,” curtailed of its terminal consonant, as usual. The word uviala is otherwise, exactly that which would be used by a Javanese. Maize seems, as far as can be seen, to have a native name ; at all events, one that is not Malayan. The sugar-cane was not introduced by the Malayan immigrants

into Madagascar. Even now, I can find no name for it. Sugar itself, a foreign importation of course, is called *saramani*, which means "sweet salt." What is singular is, that the elements of this compound word are themselves not unlikely Malayan, for *sarâm* is a name for "salt" in Javanese, and *garâm* in Malay, and *manis* is "sweet" in both languages. The elision of the final consonant of each word is agreeable to the genius of Malagasi pronunciation, as already stated. The name of the citron, or orange, is also a compound word: *vüa* is the *buwah* of the Malays, and the *woh* of the Javanese, "fruit;" and *sari*, in Javanese, is "a flower," and, figuratively, anything distinguished for beauty. The word, as it stands in the Malagasi, is capable, with this etymology, of being literally translated "beautiful fruit." In the Malagasi itself, *sari* is defined "examined or looked into." Not one of the tools or implements, or terms connected with the culture of plants, in the Malagasi, are of Malayan origin. The agriculture of that island is, even at the present day, in the rudest state, for the plough, the harrow, and the labour of cattle in tillage, are unknown.

The following are the names of the metals known to the inhabitants of Madagascar, with their Malayan synonymes:—

ENGLISH.	MALAGASI.	MALAYAN.
Iron.	Vi.	Bâsi, m. ; wâsi, j.
Steel.	Isi.	Baja, m. ; waja, j.
Gold.	Vula-mena.	Amas, mas, c.
Tin.	Vi-futsi.	Timah, c.
Silver.	Vula-futsi.	Perak, m. ; sâlaka, j.
Copper.	Varahina-mena.	Tâmbaga, s.
Brass.	Varahina.	Kuningan, c. ; loyang, c.

The name for iron is very probably Malayan ; but as the original word is a bisyllable, and is reduced in the Malagasi to a bald monosyllable, we cannot be altogether sure of this. Eliding the sibilant, which is likely, the Malagasi certainly contains the elements of the Malayan word. The name for steel is, no doubt, a corruption of the French "*acier*." Tin means "white iron." *Vula-mena* and *vula-futsi*, the names given to gold and silver, signify "red money" and "white money," the epithets

being corruptions of the Malay words merah, "red," and putih, "white." I conjecture that the word vula, translated "money," is probably the original name for gold, which may easily have become known to the natives of Madagascar through the opposite coast of Africa. Brass and copper are known by the same name, which seems to be native, and the last is distinguished by the epithet "red," the same Malay word that is applied to gold. Not one of the names of the tools and implements connected with the working of the metals is of Malayan origin. In tracing the influence of the Malayan nations in Madagascar, all that can be made out from this class of words is, that it is probable that the Malays or Javanese made the natives first acquainted with the use of iron,—no inconsiderable boon.

Some of the words or terms connected with the domestic arts of the natives of Madagascar are as follow :—

ENGLISH.	MALAGASI.	MALAYAN.
House.	Tranu.	Rumah, m. ; umah, j.
Wall.	Manda.	D'end'eng, c. ; pagâr, c.
Lime.	Sukai.	Kapur, m. ; apu, j.
Fish.	Hazadranu.	Ikan, m. ; ulam, j.
Net.	Haratu.	Jala, s.
Hand-net.	Vuvu.	Bubu, c.
Fish-hook.	Fintana.	Kail, m. ; panching, j.
Cotton.	Landa, landi.	Kapas, s.
Silk.	Landa, landi.	Sutra, s.
To spin.	Mamuli.	Antih, c. ; gantih, c.
Thread.	Taretra.	Bânang, c. ; lawe, j.
Web.	Tenuna.	Tânun, c.
Sewing.	Zaitra.	Jait, c.
Embroidery.	Zaitra.	Jait, c. ; sulam, c.
Saw or file.	Tsufa.	Gârgaji, c.
Chisel.	Tandraka.	Pâat, c.
Axe.	Antsibe, famaki, kalaza.	Kapak, m. ; kampak, j.
Knife.	Antsi, kiso.	Pisau, m. ; piso, j.
Shears.	Heti.	Gunting, c.
Pot.	Vilani.	Bâlanga, m. ; kud'ung, j.
Goblet.	Kapûaka.	Kândi, c.

In this list of twenty-one words, there are three only that are Malayan. Vuvu, "a hand-net," is, in Malay and Javanese, the name of a particular kind of fish-trap, but the word is evidently the same. The word tenuna in Malagasi means "a web," and

also, both the “warp” and “woof.” In the Malayan languages, *tânun*, evidently the same word, means “to weave.” The word *jait* or *jaib*, in Malay and Javanese, is “to sew,” and also “stitching” or “sewing.” The Malay sound of *j*, which is the same with our own, not existing in the Malagasi, is supplied by *z*, and with the frequent affix *ra*, the Malayan word is converted into *zaitra*, and signifies “sewing,” and also “embroidering.” The name for silk and cotton is the same, but the last has the word *hazu*, “wood,” or “tree,” affixed to it, which is itself a corruption of the Malayan word *kayu*, having the same meaning. The translation is “tree-silk.” *Landa*, the name for “silk,” is probably that of the produce of a wild silk-worm, a native of the island; for such, in fact, is known to exist. The name for fish is a compounded word, which signifies “water-game.” The last member of the word is a Javanese term for “water.” One of the names for a knife is obviously a corruption of the Malayan *piso*.

Of words connected with navigation, an important class in this enquiry, the following are the principal:—

ENGLISH.	MALAGASI.	MALAYAN.
Boat, vessel.	Lakana, sambu.	Prau, c.; bahita, j.
Bow.	Aluha.	Alian, c.
Stern.	Oudi.	Buri, c.
Oar.	Fivui.	Dayung, c.
East.	Adsinana.	Timur, m.; wetan, j.
West.	Andrefana.	Barat, m.; kulon, j.
North.	Avaratra.	Utara, s.; lor, j.
South.	Atsimu.	Salatan, m.; kidul, j.
Land.	Tani.	Tanah, c.
Water.	Ranu.	Ranu, j.
River.	Uni.	Sungai, m.; kali, j.
Sea.	Ranumasina.	Ranu-masin, j.
Wave, billow.	Aluna.	Alun, c.
Beach, strand.	Muruna, dranumasin.	Pantai, m.; pasisir, j.
Promontory.	Tanjuna.	Tangjung, m.
Mountain, hill.	Tendrum-buhitra.	Bukit, m.; gunung, c.
Island.	Nusi.	Nusa, j.
Sky.	Lanitri, habakabaka.	Langit, c.
Star.	Kitana.	Bintang, m.; lintang, j.
Storm, gale.	Rivatra.	Ribut, m.

Among these twenty words, one-half are Malayan, an un-

usually large proportion for the Malagasi, and referable, I have no doubt, to the well-known maritime habits of the immigrants. The wide-spread word prau, “a boat or vessel,” does not occur, but we have the “bow” and “stern” of a vessel. The cardinal points of the compass are native; but we find Malayan words, without synonymes, for land, water, sea, wave, headland, island, and storm. The Malagasi vocabulary of nautical terms, compared with the Malayan, it should be noticed, is very poor, and certainly does not show the habits of the natives of Madagascar to have been maritime, but the reverse.

Still greater is the poverty of the Malagasi in mercantile phraseology. The following are the few terms which I have been able to cull :—

ENGLISH.	MALAGASI.	MALAYAN.
To buy.	Vidi.	Bâli, bli, m.
Trade, sale.	Varutra, jarikïa.	Pâdagangan, m.
Wages, salary.	Karama.	Gaji, upah, c.
Debt.	Trusa.	Utang, c.
Price, value.	Tumbana.	Arga, s.; aji, j.
To count.	Isa.	Itung, bilang, c.
Tax, impost.	Hetra.	Chukai, beya, c.
Money.	Bula, vula.	Uwang, wang, c.
Interest.	Zanabula.	Bunga-mas, m.; kâmbang-wang, j.
Market.	Iseni.	Pâkân, c.
Indigo.	Aikai.	Tarum, m.; tom, j.; nila, s.
Tobacco.	Paraki.	Tâmbaku, c.

The first word in this list, “to buy,” is, most probably, the Malay verb, bâli, or bli; and the second, “sale,” or “trade,” the Javanese warung, “a daily market,” and also “a shop,” or “stall,” having the frequent affix ra, and, according to the rules of Malagasi euphony, the final nasal turned into t. In the language of Madagascar, there are no names for the peculiar products of Malayan commerce; its spices, scented woods, and gums, its dyes, pearls, tortoiseshell, and diamonds. Indigo bears, not a Malay, or Javanese, or Sanskrit name, but a native one. The only spice which seems known by a Malayan name is the capsicum, which is, probably, a corruption of chabai. The name for black pepper, vüaperiferi, which means literally

“pepper fruit,” is half Malay, half English. All this tends to prove, what indeed for other sufficient reasons is certain enough, that it was not through a commercial intercourse that the Malagasi received its supply of Malayan words.

Some of the leading words relating to the art of war are as follow :—

ENGLISH.	MALAGASI.	MALAYAN.
War.	Tafikïa.	Prang, c.
Fight, combat.	Adi.	Adu, c.
Enemy.	Rafi, unduvi.	Musuh, c. ; satru, s.
Warrior.	Mïaramila.	Ulubalang, m. ; prajurit, j.
Chieftain.	Luhani.	Pângulu, m. ; tâtindih, lurah, j.
Standard, flag.	Saina.	Tunggul, c.
Drum.	Ampunga.	Gândrang, kândrang, c.
Fortress.	Manda.	Kut'a, s.
Club, mace.	Langilangi.	Pântung, j. ; chokmar, m. ; gada, s.
Sling.	Antsamutadi.	Bandring, c.
Bow.	Fanajana, taipikïa.	Panah, c.
Arrow.	Zanatripikïa.	Anak-panah, c.
Spear, lance.	Lefuna.	Tumbak, c.
Haud-spearing.	Tumbutanana.	Tumbak tangan, c.
Buckler, shield.	Ampinggia.	Taneng, c.
Cannon.	Tafundra.	Mariâm, c.
Gunpowder.	Vanja.	Ubat-bâd'il, c.
Musket.	Basi.	Sânapan, c.
Nitre.	Naitra.	Sândawa, c.
Sulphur.	Sulifara.	Bâlirang, m. ; wâlirang, j.
Booty.	Babu.	Rampasan, c. ; jarahau, c.
Captive.	Babûina.	Tawan, boyong, c.

There is little in this class of words to connect the Malayan languages with the Malagasi. Adi, “fight or combat,” may be the adu of the Malay and Javanese, which has exactly the same sense. The first half of the first name given for “the bow,” is Malayan; but I can find no interpretation of the last half in the dictionary. The first half of the compound which expresses “the arrow,” is also Malayan; and the whole word means literally, the same as that in Malay and Javanese, “child or offspring of the bow.” The word tumbutanana is explained in the Malagasi dictionary, “the art of spearing with the weapon in the hand, in opposition to that of throwing or casting it.” It is, most probably, composed of the Malayan

words, tumbak, “a spear,” and tangan, “the hand.” The sword and the well-known dagger of the Malayan nations, are wanting by their original names ; the first being called sabra, from the French “sabre,” and the second only known by the epithet of “dwarf spear.” The names for cannon, fire-arms, and gunpowder, seem to be native words, of the etymology of which no explanation is given, but which, without a doubt, must have been imposed in comparatively modern times.

Malagasi words relating to time and kalendar are as follow:—

ENGLISH.	MALAGASI.	MALAYAN.
Time.	Andro, täuna.	Wayah, j. ; masa, s. ; kala, s.
Particular time, period.	Fetra, fatäana.	Kutika, s. ; bila, s.
Age, period of life.	Andro, tauna.	Yuswa, s.
Yore, of old.	Ela.	Daulukala, pâristawa, m.
Heavens.	Lanitra, kabakabaka.	Langit, c. ; akasa, s.
Sun.	Masu-andru.	Mata-ari, m.
Moon.	Vulana.	Bulan, m. ; wulan, j.
Star.	Kintana.	Bintang, m. ; lintang, j.
Day.	Andru.	Ari, s. ; dina, s.
Night, darkness.	Alina.	Malâm, m. ; wângi, j.
Morning.	Maraina.	Pagi, m. ; esuk, j.
Evening.	Hariva.	Pâtang, m. ; sore, j.
Year.	Harintäuna.	Tawun, c.
Month.	Vulana.	Bulan, m. ; wulan, j.
Week.	Harinandro.	Sa-dominggo, c.
Season.	Täuna.	Masa, s.
Date, epoch.	Andru, fetra.	Saka, kutika, warsa, s.

There are in this list three Malayan words, those for “moon” or “month,” for “the heavens,” and for “year,” but the two last accompanied by native synonymes. The words which express the more general and larger terms, “month,” and “year,” are Malayan, while the shorter periods of “day,” “night,” “morning,” and “evening,” are represented by native words. The Malayan word tawun, “a year,” is applied also in Malagasi to “time” and “season,” and to express its meaning in the original languages is combined, euphonically, with the word heri, which signifies “restricted” or “special.” Not one of the Sanskrit words, so frequent in this class in Malay and Javanese, is to be found in the Malagasi. The days of the week are taken from Arabic, and as might be

expected, appear in a much more corrupt form than any Malay words. Thus, *ahad*, the first day of the week, is pronounced with the Arabian article as *alahadi*; and *çalasa*, "Tuesday," becomes *talata*. But the natives of Madagascar have one advantage over the Malayan nations in their kalendar. They divide the year into twelve months with a name to each. Of these names six are specific words, and the other six named from the ordinal numerals.

The following are a few of the words which relate to the religion or superstitions of the natives of Madagascar:—

ENGLISH.	MALAGASI.	MALAYAN.
A god, a deity.	Zanahari.	Dewa, s.; dewata, juwata, s.
Idol.	Sampi, udi, andrimanitra.	Brahala, m.; rācha, j.
Spectre, goblin.	Matüatüa, ambirüa.	Antu, c.
Divination.	Sikidi.	Tānung, c.
Sorcery.	Udi.	Tambul, m.; bragum, j.
Prediction.	Vinani.	Tārka, c.

Zanahari, "a god," means, also, "a deceased king," and its component parts, *zana*, may be the Malayan *anak*, "offspring," and *hari*, in Sanskrit an epithet of Vishnu, and also, "a lion," but in Javanese, "a king." *Sampi* means "an oath" and "a spell," as well as "an idol," and may be the Malayan *sumpah*, which means "an oath" or "a spell." *Udi* is, at once, "an idol," "a charm," and "a medicine," and may be a corruption of the Malay word *ubat*, which has the two last meanings. *Andrimanitra* is a compounded word, of which the first member means "a post" or "pillar," a native word. The second means "sweet," and is the corruption of the Malayan *manis*, the entire word, literally rendered, being "sweet post or pillar." Notwithstanding this rather commonplace interpretation, it means, in the Malagasi, "a god," "an idol," "a king," and "a charm." There is no word in Malagasi for religion,—for a temple, or for a place of future reward or future punishment, although the Christian missionaries have endeavoured with pious zeal to create them. The fact is, that the natives of Madagascar have adhered, with wonderful tenacity, to their own very grovelling, but sanguinary, superstitions.

There is no evidence in their language that they ever adopted, even the most trifling portion of Hinduism from the Malayan nations or any other people, and they have strenuously resisted the admission, either of the Mahomedan or Christian religions.

There is no trace of the Malayan languages in the terms which relate to the national sports and amusements of the natives of Madagascar, nor to their administration of justice, and, of course, none to literature.

The few following are some of the words which relate to government and administration :—

ENGLISH.	MALAGASI.	MALAYAN.
King, sovereign.	Andriamanitra.	Raja, s. ; ratu, j.
Chieftain.	Luhani.	Pângulu, m. ; lurah, titindih, j.
A noble.	Andriana.	Pârbaya, m. ; priyayi, j.
Title.	Aranana.	Aran, j.
People.	Olana.	Orâng, m.
Slave.	Andevu.	Âmba, m. ; kawula, j.
Judge.	Andriambaventi.	Jâksa, j.
Minister, deputy.	Sulu.	Sulu, j.
Ambassador, messenger.	Iraka.	Charaka, j.
Counsel.	Anitra.	Bâchara, s.
Village.	Vuhitra.	Dusun, c. ; desa, s.
Town.	Vuhitra.	Nâgri, nâgara, kut'a, s.
Palace.	Lapa.	Karaton, j.
Nation, tribe.	Tirenena.	Suku, pincher, m. ; bangsa, s.

There are here four words which are probably Malayan. Iraka is, very likely, a corruption of the Javanese charaka, “a messenger” or “envoy.” The Malagasi word for “people” is evidently the Malay orâng, “man” or “men,” and also, “people.” The Malagasi word for “title” is very probably a corruption of the Javanese aran, “a name” or “a title.” Sulu, both in sense and form, is strictly Javanese. The Malagasi name given to the king or sovereign is compounded of two words, of which the epithet implied in the last is the Malayan word, manis, which seems to be an honorary one of much the same import as mas, or “golden,” in Malay and Javanese. The literal meaning of the compound is “sweet noble.” In this class of words, then, the influence of the Malayan languages is perceptible, but not considerable.

Among the classes of words, which would deserve attention in an enquiry of this nature, are the names of places and tribes, but we have no sufficient materials. The words Malayu, Malay, and Jawa, Java, or Javanese, are not to be found. Among the names of places along the coast-line of Madagascar, I observe the Javanese word *nusa* applied to an island, and *vatu* or *batu*, "stone or rock," to others. The practice of applying these words is frequent over the Malayan Archipelago, as *Nusa-kambang*, "floating island," on the south coast of Java, *Nusalant*, "sea isle," in the Molucca seas, and *Batubara*, "embers rock," in the Straits of Malacca, with *Batu-mama*, "mother-rock," in Sumatra.

The Malagasi numerals with their equivalents in the Malayan languages are as follows:—

ENGLISH.	MALAGASI.	MALAYAN.
One.	Trai.	Sa, c.
Two.	Rüa.	Duwa, m. ; loro, ro, j.
Three.	Telu.	Tälu, j.
Four.	Efatra.	Pat, j.
Five.	Dimi.	Lima, c.
Six.	Euina.	Anâm, m. ; nâm, j.
Seven.	Fitu.	Pitu, j.
Eight.	Volu.	Wolu, j.
Nine.	Sivi.	Sanga, j.
Ten.	Fulu.	Puluh, c.
Eleven.	Iraiki-aunbinifulu.	Sawâlas, j.
Twelve.	Ru-ambinifulu.	Rolas, j.
Twenty.	Rua-fulu.	Rongpulah, j.
Hundred.	Zatu.	Ratus, m. ; atus, j.
Thousand.	Arivu.	Ribu, m. ; ewu, j.
Ten thousand.	Alina.	Laksa, s.
Hundred thousand.	Ketsi.	Kât'i, s.

The Malagasi ordinal numbers are formed by the prefix *faha* before the cardinals, which is equivalent to, or a corruption of, the Malay and Javanese *ka*. Here, then, we have the Malayan numerals at their western limit, after extending, reckoning from Easter island, over 200° of longitude. The numerals in the Malagasi have a wider range, and although much corrupted, are, owing to greater compass of consonants, in a more perfect form than in the Polynesian. The only numeral that is

a native word is "one," but this is also the case with several other rude languages. In other respects the system is tolerably perfect, with the exception that the Malagasi has rejected the affix *blas* or *wâlas*, which with the units represent the numbers between ten and twenty in the Malayan system. It clumsily uses in its stead a copulative conjunction and an article, saying, for example, "ten and the one," "ten and the two," for the *sablas*, "eleven," and *duablas*, "twelve," of the Malay. A similar practice is followed with the odd numbers between even tens from 20 to 100. Most of the numerals, it will be seen, belong to the Javanese and not to the Malay form of them. The two highest numbers, notwithstanding the discrepancy of orthography, I have ventured to mark as Sanskrit. They certainly correspond in sense with the Malayan numerals, including even the mistake made by the Malayan nations in adopting the first of them. *Alina* seems to be formed from *laksa*, chiefly by substituting a nasal for the sequent *ks*, a sound which a native of Madagascar could not pronounce. The turning of *kât'i* into *hetsi* is more obvious. Here the guttural is converted into an aspirate, as is frequently done with other Malay words, as *kala*, "a scorpion," for example, into *hala*; and then, the Madagascar consonant *ts* is substituted for the palatal *t* of the Malayan, a letter which is not found in the Malagasi.

What benefit, then, it may be asked, did the natives of Madagascar derive from their communication with the Malayan nations? I think a good deal must be inferred from the examination now made. They certainly derived more advantage from the connexion than the Polynesian tribes from the same intercourse. The Malayan nations, probably, instructed them in the knowledge of making malleable iron. There is every appearance of their having introduced into the island the cultivation of rice and of the coconut. They either introduced or taught the culture of the yam. It is not improbable but that it was they who introduced the arts of weaving and sewing. But the Malayan nations introduced no domesticated animal, and taught the natives of Madagascar neither letters, law, or religion. If it be true that the Hovas, or ruling race of the island, are the mixed descendants of the Malayan immigrants, another benefit must

be added. In person, intellect, and civilisation, the Hovas are represented to be much superior to the other inhabitants of Madagascar, and it follows that the Malayan blood must, to some extent, have improved the native race.

It remains only to attempt some explanation of the manner in which the Malayan languages, and consequently, the tribes that spoke them, found their way to the far, and to them, unknown, island of Madagascar. I must make the same assumption here that I did in attempting to account for the dissemination of the Malayan languages over the islands of the Pacific. It was assuredly neither commerce, religion, nor conquest that engaged the Malayan nations in the enterprise, for they have never been known to go beyond their own shores in pursuit of such objects.

Madagascar is about 3000 miles distant from the nearest part of the Malayan Archipelago. Monsoons, or periodical winds, blow between them to the south of the equator; viz., the south-east and north-west monsoons; the first in the Austral winter from April to October, which is the dry and fair season of the year, and the last in the Austral summer, from October to April, which is the rainy and boisterous season. The south-eastern monsoon, with which we are chiefly concerned in this enquiry, is, in fact, only a continuation of the trade wind that blows in the same direction with it, to the south of the equator. A native vessel, or a fleet of native vessels, sailing from the southern part of Sumatra or from Java, must, of course, sail with this monsoon in order to have the least chance of reaching Madagascar. Undertaking the voyage, however, such vessel or fleet would have a fair wind all the way, and the sailing distance from the Straits of Sunda would be 3300 miles. Making only at the rate of 100 miles a day, a vessel or a fleet of praus would reach the eastern shore of Madagascar in 33 days.

But it may be asked how Malays or Javanese, who never quit the waters of their own Archipelago, could come to contemplate such an enterprise. I suppose the adventurers to have been composed of one of those strong fleets of rovers that, in all known times, have ranged the seas of the Archipelago, and which do so, from one extremity to the other, even at the present day. I

suppose them while either in quest of booty or adventure, to be driven into the south-east monsoon or the trade wind by a tempest. Unable to regain the shores of the Archipelago, they would, from necessity, and after some struggle, put before the wind, and make for the first land. That land would be Madagascar, for there is no other. In civilisation, the adventurers would be superior to the natives; their numbers would be too few for conquest, but their power, from superior civilisation, might be adequate to secure a compromise. They would settle—amalgamate with the inhabitants, and convey some instruction to them, along with a portion of their languages. It is not necessary to limit such an enterprise to the single adventure of one nation, for in a course of ages there may have occurred several accidents of the same description. One, however, might have sufficed, for the roving fleets of the Archipelago, like our own bucaniers, have crews of several nations, among whom several languages would be spoken, but the most general the Malay and Javanese.

A fleet that had been more than a month at sea, going, it knew not where, is not likely to have saved any domesticated animals, even supposing it originally to have had such, and consequently, we find no domestic animal with a Malayan name in Madagascar. It is not only possible, however, but highly probable, that from its stock of provisions, it would save a few grains of rice, a few coconuts, and a few capsicums, perhaps even some yams and mango-seed, and all these in the Malagasi language bear, as already mentioned, Malayan names, and these only.

But I shall endeavour to show the possibility of such a voyage as I have imagined, by quoting the example of a similar one, asserted by the Malays to have been actually performed by them. The narrative of this supposed adventure is given in some detail in a book called "*The History of the Raja of Malacca.*" This raja was Mahmud, from whom Albuquerque took Malacca, in 1511. The Portuguese Commander, Segueira, had, in 1509, attacked Malacca unsuccessfully, and it was in the time between this and the conquest that the sovereign of Malacca is said to have sent an embassy to Constantinople, to claim

the assistance of the Turks. The chief ambassador was the hero of Malay story, the Laksimana, or High Admiral. The fleet with which he sailed consisted of 42 praus, of various sizes, manned by 1600 mariners, and having as passengers the retinue and followers of the ambassadors, consisting of 300. Thus, on an average, each prau had a crew of about 40 men; and, passengers included, accommodated about 45 persons, a number which I believe is about the average of the crews and captives of a modern Malay or Lanun piratical fleet. The two fastest sailers of this squadron reached Achin, at the western end of Samatra, in five days, and the rest of the fleet in seven. The distance is about 454 miles, and therefore the fastest sailing was at the rate of 90 miles a day, and the average of the fleet 65. The course was through the Straits of Malacca, in which not monsoons but variable winds and calms prevail, and therefore the oar was, most probably, occasionally plied.

After tarrying twelve days at Achin, the fleet sailed westward, and in ten days made the Maldive islands, called in Sanskrit Maladwipa, and by the Malays Pulo-dewa, a half Malay, half Sanskrit word, meaning "isles of the gods." Without touching at these, it sailed on, and after two lunar months, or fifty-six days' voyage, reached Jeddah, on the Arabian Gulf. The distance from Achin to the Maldive islands is about 1456 miles; and therefore, the rate of sailing in this part of the voyage was 145 miles a day, not an exaggerated one at the height of the monsoon, and consequently, with a fair and strong wind. The voyage from the Maldive islands to Jeddah, in the Arabian Gulf, is about 1426 miles; but the rate of sailing is here reduced to $25\frac{1}{2}$ miles a day, the wind not being equally favourable, and, in the northern part of the Red Sea, most probably adverse. The whole sailing voyage of 3336 miles, then, occupied 73 days, the average progress being above 45 miles a day. The fleet must have been well provisioned for so long a voyage, and is expressly stated to have been so in the narrative.

It is, however, to be remembered, that the Malays were, at the time of the supposed voyage, no longer the same people they must have been when I suppose them to have achieved their adventure to Madagascar. They must have

been improved by the three centuries of intercourse which they had held with the Arabs, who must even have shown them the way to the Red Sea, for the purpose of the pilgrimage to Mecca,—probably, even instructed them in the use of the mariner's compass. On the other hand, the voyage to the south of the equator, or that to Madagascar, is more direct and with more favourable winds than that to the north of it. The first of these voyages is performed with the north-east,—the last with the south-east monsoon, and trade wind. The return voyage, to the north of the equator, would be as easy as the outward, because the south-west monsoon prevails over the same tract as the north-east. Not so the return voyage to the south of the equator, for not a westerly monsoon but the adverse trade wind prevails over the principal part of it. The Malayan emigrants once in Madagascar, must remain there, for return would be impossible.

A tradition of the Hova, the superior tribe of Madagascar, and the supposed descendants of the original Malayan immigrants, respecting their origin, is worth notice. I give it on the authority of a communication from the learned Society of the Mauritius, kindly furnished to me through the Colonial Office. The Hovas say that their ancestors reached the island, “by a long and devious sea journey.” This could, of course, refer only to a voyage from the eastward; and as there is no country between, it could, necessarily, refer only to a voyage from the Malay islands. A voyage from the coast of Africa, across the comparatively narrow channel which divides it from Madagascar, would have been neither a long nor a devious sea journey. The word Hova may possibly be Malayan. In Malay, the word *ubah*, or in Javanese *owah*, means “change,” “shift,” “alteration.” Now, to all Malayan words adopted by the Malagasi, and beginning with a vowel, it prefixes an aspirate; and it invariably cuts off one at the end of a word. By this process, the Javanese word *Owah*, and the Malagasi *Hova*, would be almost the same. But whether, after all, the word be Malayan, or have any application to the ruling tribe of Madagascar, is very doubtful. It may, however, be conjectured that the word, if Malayan, may refer to the change produced

by the arrival of the strangers, or, in short, to a Malagasi "revolution."

The Hovas know neither the name of the people from whom their ancestors sprang, nor the place these ancestors came from, nor the time when they arrived in Madagascar. A ray of light may, however, be thrown on this subject. As the foreign insular languages mixed with the Malagasi are exclusively Malay and Javanese, the principal emigrants must have been Malays or Javanese, and consequently must have come from Sumatra or Java, or both. They must have left these islands during the south-east monsoon, and, therefore, some time from April to October. They were not a rude and savage people when they migrated, or they would not have constructed boats capable of conveying them to Madagascar; and they were already acquainted with the culture of rice and the coco-palm, or they would not have carried them along with them. They were probably acquainted with the process of making malleable iron, and of manufacturing textile fabrics. In fine, they must have been tolerably civilised, or they would not have imposed any portion of their languages on men as civilised as themselves, and far more numerous.

Among the Malayan words in the Malagasi, there are about half-a-dozen Sanskrit ones which are of common use in the Malagasi, and in the same senses in which they are used in the Malayan languages. It can scarcely be doubted but that these words were introduced along with the Malay and Javanese, and if this be allowed, it follows that the Malayan migration took place subsequent to the intercourse of the Hindus with the Eastern islands, and even after their settlement in Java and Sumatra. As the migration to Madagascar, then, took place after the Malayan nations had attained a considerable measure of civilisation, and subsequent to their intercourse with the Hindus, it may, after all, not be quite so remote as we fancy; or the civilisation of the Malayan islands, and the intercourse with the Hindus, which contributed to it, are themselves of greater antiquity than is commonly believed.

There is one important class of words connected with the migrations, navigation, and influence of the Malayan nations to

which I have as yet hardly adverted—names of places and nations, and I shall here offer some observations on it. The great majority of the names of places and people belong to local idioms, but here and there at salient points, Malayan names, chiefly connected with navigation, are to be found. In the western parts of the Archipelago, indeed, they are very frequent, and need not be dwelt on, but they extend, also, to the most remote eastern parts, and may even be traced to the Philippines.

The following Malayan words, forming the first members of the compounded words by which the names of places are so frequently expressed, it appears to me certain, were imposed by the Malays or Javanese; pulo, “isle,” “island,” “islet;” tanjung, “headland or promontory;” batu and karang, “rock;” muwara and kwala, “embouchure of a river;” tâluk, “a bay or cove;” gunung, “a mountain;” labuhan, “a harbour” or “anchorage;” kampung, “a quarter;” and, although Sanskrit, kut’a, “a fort or castle.” Of these we have a good many examples. In the island of Bali, Karang-asâm is the name of a state, and signifies “the rock of the tamarind tree.” Among the Molucca islands we have Pulo-babi, “hog island;” Pulo-ubi, “yam island;” Pulo-nila, “blue island;” nusa-laut, “sea island;” Pulo-lata, “the creeping islets,” applied to a chain of rocky islands, and tanjung-kroh, “muddy point.” In the island of Lombok, we have Labuhan-aji, which in Javanese means “king’s anchorage,” or “royal harbour.” Gunung-api, “a volcano,” literally “fire-mountain,” occurs frequently in the most easterly parts of the Archipelago.

Independent of these compounded names, we have specific ones derived from the Malayan languages. Lombok, which gives its European name to the island, signifies, in Javanese, the “capsicum pepper;” Alas, the name of a place in the island of Sambawa, signifies, in the same language, “a forest.” Timur, the name of the large island bearing it, means, in Malay, “the east.” Dili, the name of a district of the same island, is also that of a Malay state on the north-eastern coast of Sumatra; and Kupang, the name of another, signifies, in Malay, a kind of

Argument
for the dif-
fusion of the
Malayan
languages
from names
of places
and nations.

ornamental mat made of palm leaf. Mataram, the name of a province in Java, we find transferred to that of a place in the island of Lombok. The particular settlements of the Javanese are indicated on the north-eastern coast of Sumatra at the rivers of Dili and Asahan by the name Kut'a-jawa, or the "Javanese castles," at the first of which, according to tradition, a colony of 5,000 persons established itself. To this people, too, must be ascribed the Sanskrit names of places beyond Java, as Indragiri, "the hill of Indra," in Sumatra, Sukadana, literally "parrots' gift," and Kut'i, the "little fortress," in Borneo. With the exception of a few traces in the Philippines and Madagascar, no Malay or Javanese names of places are to be found beyond the limits of the Archipelago. We seek for them in vain in the islands of the Pacific; and I have already alluded to the few traces of them in Madagascar.

I shall conclude this enquiry with a recapitulation of the results which, I think, are fairly deducible from it. There is, then, no foundation for the prevalent notion, that, Recapitulation. negroes excepted, all the descriptions of men from Madagascar to the utmost eastern limit of the Pacific, and from Formosa to New Zealand, are one and the same race. On the contrary, they amount to several. Nor is there any foundation for the received opinion that all the Oriental Negroes are, throughout, the same race; for they amount to still more varieties than the men of brown complexion.

Neither is there any ground whatever for the hypothesis that all the races of brown complexion speak essentially the same language, diversified by long time and separation into many dialects. Had this theory been true, the supposed parent tongue must have sprung up at a particular point, which the authors of the theory ought to be obliged to point out. Or it must have spontaneously sprung up at the same time at a hundred different and separate points, which would be a miracle in the history of language. Before its dissemination on the first supposition, and when it was created on the second, such a language must already have been, to a certain degree, a cultivated language; for many of the words of the supposed tongue imply no ordinary amount of civilisation, and are very widely spread.

The theory which I have adopted and endeavoured to demonstrate supposes the Malay and Javanese nations to have been the instruments of diffusing language, because they inhabit those localities in which, on account of their extent and fertility, civilisation is most likely to have earliest sprung up and attained the greatest maturity,—because we know them to have been, at all times, the most civilised, powerful, and enterprising people of the countries concerned,—because, historically, we can trace some of their enterprises and settlements from Sumatra to the Moluccas and the Philippines,—and, finally, because we find words of their languages, and hardly of any others, in nearly every tongue from Madagascar to Easter island, and from Formosa to New Zealand.

The assumption made in favour of the Malay and Javanese nations is entirely consonant to the history of the diffusion of languages in other parts of the world. The diffusion in every case has been effected, not by rude or weak nations, but by civilised, powerful, and enterprising ones. The ancient Greeks, by commerce and settlement, intermixed their language with all the languages of ancient Italy. The language of the Latin nation was disseminated over Italy, Spain, and France. A German people spread their language over the best parts of Britain. Another Teutonic people, who had adopted the language of France, infused a large portion of it into the Latin tongue of the preceding conquerors of that country. The people, whoever they may have been, of whom the Sanskrit was the vernacular tongue, contrived, through the instrumentality of religion, literature, trade, settlement, and in some situations, probably also of conquest, to intermix their tongue, in more or less quantity, with all the languages of Hindustan, and of many of the countries around it, extending even to some of the remotest of the Indian islands. The Arabs infused more or less of their language into most of the idioms which extend from Spain to the Philippine islands. The Arabs and the Persians, although neither of them ever effected permanent conquests in Hindustan, have had their languages indirectly infused into every idiom of that country, as well as into most of those of the Malayan islands, although here, too, they made no conquests.

It may be objected to the explanation which I offer, that not one, but two languages are assumed to have been instrumental in diffusing the words which are common to so many tongues. The objection, however, falls to the ground, if the facts adduced prove that such has actually been the case. The history of language, however, affords several well-known examples of a similar proceeding. The Latin, with its Greek element, superseded the current rude languages of Southern Europe. French, with its Teutonic as well as its Latin element, was engrafted on the language of the Anglo-Saxons of Britain; and Persian, with its Arabic element, on the languages of Hindustan. Even in the Malayan languages, along with the Sanskrit there came some Tâlugu, and along with Arabic some Persian.

In the intermixing of foreign languages with local idioms, it is evident that it matters little whether it has been brought about by commerce, by settlement, by religion, by conquest, or by a combination of two or more of these, if the cause has been sufficient to produce the effect. If the cause has been feeble the diffusion of language will be small in amount, and if powerful it may amount, not to intermixture alone, but even to a total supersession of the native idiom. Of all this, the Malay and Javanese languages afford examples on an obscure field, which are parallel to those which the Asiatic and European languages exhibit on conspicuous ones. The Malays have occupied the finest parts of Sumatra and their language prevails over all they occupy. The Javanese language prevails over all the finest parts of Java. This may be compared to the diffusion of the Latin tongue over Italy, France, and Spain. The Malay and Javanese languages are intermixed with all the languages of the more civilised nations of the Philippine islands, and this may be compared in degree with the mixture of Arabic in the Spanish and Portuguese languages,—of the Gothic tongues in the languages of the South of Europe, and of French in English. Conquest, indeed, has been the cause in the last cases, and commerce and settlement in the first case, but this matters little when the effect is similar. The Malay and Javanese languages are found intermixed in the Polynesian and language of Madagascar, and

I imagine this may not inaptly be compared to the infusion of Latin which we find in the Irish, the Welsh, and Armorican.

That the Malayan words, fancifully imagined to afford evidence of a kind of universal language, proceeded from Sumatra and Java is demonstrated by the fact of their being found to diminish in amount as we recede, either by distance or other difficulty of communication, from those islands, and by their increasing as we approach them. I may give the proportions in 1000 words for some of the principal languages in proof. In the language of Madura, separated from Java only by a narrow Strait, it is 675 ; in the language of the Lampungs of Sumatra, conterminous with the Malays, it is 455 ; in the Bali, it is 470 ; in the Bugis of Celebes, it is 326 ; in the Kayan of Borneo, 114 ; in the Kisa, the language of an island between Timur and New Guinea, it is 56 ; in the Tagala of the Philippines, it is 24 ; in the Madagascar, 20, and in the Sandwich island dialect of the Polynesian, 16.

In corroboration of this argument, I may state that the Sanskrit and Arabic languages follow a similar proportion, in those insular languages in which they exist. Of the first Java, and of the last Sumatra were the chief seats. In 1000 words the Javanese itself contains about 110 words of Sanskrit ; the Malay about 50 ; the Bugis 17 ; the Tagala of the Philippines fewer than 2 ; the Madagascar contains about half-a-dozen words in the whole dictionary, and the great probability is, that the Polynesian contains none at all. Of Arabic, the Malay contains about 52 words in 1000 ; the Madura about 35, and the Bugis about 13. In the whole Tagala dictionary, I can find only 12 words, and in the Polynesian language, there is not one at all.

Instead of considering all the languages within the wide bounds described as mere dialects of one tongue, the results of my own enquiry confirm me in concluding that they are innumerable. Within the Archipelago and the Philippines, all the languages differ in their elementary parts and in the majority of their words, so as to make it impossible to avoid coming to the conclusion that they are distinct and independent tongues. Within those limits, there are what may be

termed provincial differences arising chiefly from pronunciation, but hardly a dialect in the sense in which we apply it to Scotch and English, to Welsh and Armorican, or to Irish and Gaelic. The languages of the Archipelago might, indeed, be classed in groups, according to their phonetic character and grammatical structure, but this would, by no means, make even all the languages of one group, the same tongue, as long as their elementary words and the body of each language are known to be different.

As far as my enquiry goes, the languages of the Negro races differ among themselves as much as those of the brown-complexioned;—to appearance, indeed, even more, since no common languages to any material degree connect them as is the case with the languages of the brown-complexioned races. Within the field of our enquiry there is just one example, and it is a remarkable one, of a wide-spread language split into true dialects. This is the Polynesian. Its dialects agree in phonetic character, in grammatical structure, in elementary words, and in the great majority of all their words;—in short, the unity of language is in this case unquestionable.

As to the manner in which the Malayan languages have been diffused, I presume to think that the nearest analogy to it will be found in the diffusion of Greek over the ancient vernacular languages of Italy and Asia Minor. The locality of the people with whom the Greek language originated bears no inconsiderable resemblance, in its leading features, to that of the Malayan nations. The early Greeks were as notorious for roving and piracy as the Malays themselves; like the Malayan nations, too, they were a rude people when they disseminated their language, and the history of the dissemination is almost as obscure. The Greek language, indeed, was not so far spread as the Malayan tongues, but this, assuredly, was not owing to inferior enterprise, but to obstacles insurmountable by a rude people; for, instead of being favoured by periodical winds and tranquil seas, after quitting the Mediterranean, the Greeks had to encounter the variable storms and winds of the Euxine on one side, and of the Ocean on the other, while to the north and south, instead of a continuity of islands, they were hemmed in

by continents inhabited by fierce and warlike barbarians, inaccessible to themselves and their language. This comparison must be restricted to the languages of the Indian and Philippine Archipelagos; for the presence of Malayan words in the languages of the islands of the Pacific and in that of Madagascar, it must be admitted, appears more to resemble that of certain plants conveyed to distant shores, by winds, currents, or accident, than the ordinary migrations of man in other parts of the world.

The languages have been diffused over a portion of the earth's surface, more extensive than there is any example of in the history of rude nations,—than, indeed, owing to the peculiarity of their position, there could possibly have been. But it may be asked how they came not to be still more widely diffused. The answer is obvious. The cause which mainly led to their diffusion,—the peculiar physical geography of the country, ceased, and all the obstacles increased. I shall briefly point out how these operated at different quarters.

Distance, want of enterprise for the purpose, and the presence of nations far more civilised and powerful than Malays and Javanese, have been obstacles quite sufficient to prevent the Malayan languages from making the slightest impression in the country of the Hindus. On the contrary, the Hindu languages and civilisation made a considerable impression on the Malayan people and their languages.

Similar causes, to a greater or less extent, have arrested the progress of the Malayan languages in all the countries from Hindustan to China inclusive. But here there is an additional cause in operation. The languages of these countries are generally monosyllabic, and the Malayan polysyllabic. They refuse to amalgamate or intermix, of which we have some striking proofs. The Chinese have been settled in great numbers throughout the Archipelago for many centuries, and intermarried with the native inhabitants; yet there are certainly not a dozen words of any Chinese language in Malay, Javanese, or any other native tongue of the Archipelago. Far more Portuguese words have been naturalised in them, although the Portuguese have not been one half the time in the country,

and never in any considerable number. It cannot, at the same time, be said that the Malayan nations have borrowed nothing from the Chinese, for they have imitated some of their customs and arts, and adopted their more precise system of weights and monies. But to express what they have borrowed, with few exceptions, they use their own polysyllabic language. The Malayan languages, indeed, are found intermixed with the native tongue of the inhabitants of Formosa; but here they meet, not with a monosyllabic, but a polysyllabic tongue.

The Siamese are another example to the same effect. They are conterminous with the Malays, and for many centuries have ruled over the four Malay principalities nearest to them; and many Malays are settled within the proper Siamese territory. With all this, there is little admixture of languages. The Siamese have not adopted half-a-dozen words of Malay, and the Malays no Siamese words at all. On the frontier a mixed race has sprung up, known to the Malays by the appellation of Samsam, and this race speaks a jargon of the two tongues, which has made no progress on either side.

At the southern neighbourhood of the Archipelago we find, on the continent of Australia, a total exclusion of the Malayan languages, throughout its many tongues, arising from another cause,—in my opinion, the incapacity of the very feeble and very barbarous race which occupies the whole continent. The whole of the tribes of the Polynesian race have adopted Malayan words into their dialects, and all the Negro races whose languages have been examined have done the same thing; but the Australians, who are much nearer to the source of supply than most of them, have not adopted a single word. This looks more like the incapacity of the lower animals to acquire language than anything else. The Malayan languages planted in Australia are like the seed of a plant of the Equator sown in the soil and climate of Nova Zembla, where they would not even vegetate.

No Malayan words have ever been traced to the languages of America, nor are they ever likely to be. The opposite phonetic character, and grammatical structure of the American languages, would of themselves be sufficient to exclude Malayan

or Polynesian words. But there exist still more insurmountable obstacles in the gap of above 2000 miles, without resting-places, which divides the nearest of the isles of the Pacific from America, and in the baffling winds which prevail for 400 miles along the shore of that continent. Even, however, had the distance been less, and the winds more propitious, we have not, at the nearest point of the Pacific islands to the western shore of America, the comparatively vigorous and enterprising populations of the Society, Navigators', and Friendly groups; but, instead, the poor, unenterprising inhabitants of small and barren Easter island, wholly unequal to the enterprises which have been achieved by the Polynesians of larger and more fertile islands. Even supposing any people of the Pacific, however, to have effected a landing on the continent of America, it must be with the certainty of encountering a hostile population, and consequently of being either absorbed or destroyed.

POSTSCRIPT.

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IN addition to the evidence given at page 47 of the influence exercised by the Javanese and their language over the other tribes and languages of the Archipelago and adjacent countries, I give that which is recorded in João de Barros, the most authentic and intelligent of all the Portuguese historians of India.* He describes Malacca, the principal emporium of the Archipelago at the time of its capture by Albuquerque, in 1511, as having been founded by a Javanese prince driven from Singapore by the Siamese. He further states, that when it was taken, the majority of its inhabitants consisted of Javanese, although the ruling tribe was Malay. The Javanese inhabitants appear to have dwelt in separate quarters of the town, and are described as being under the government of their own native chiefs, two in number,—one of whom is said to have had ten thousand

* Da Asia de João de Barros. Lisboa, 1777.

persons under him. It was this last personage, a man of 80, that, with his son-in-law and grandson, was put to death by Albuquerque, apparently on suspicion, and as a measure of precaution. The historian describes the execution as the first act of justice, according to the Portuguese laws, carried into effect in the city!

In further proof of the enterprise of the Javanese when Europeans first became familiar with the Archipelago, may be mentioned, on the same authority, the expedition which, in January, 1513, or the third year of the Portuguese occupation of Malacca, a Javanese prince of Japara undertook against the city. According to De Barros, it consisted of a fleet conveying 12,000 men, with much artillery; for, says the historian, "the Javanese are skilled in the art of founding, and in all manner of work in iron, besides what they receive from the continent of India." This armada was, of course, easily defeated and dispersed by a Portuguese squadron. I have already alluded to the share which the Javanese had in the spice trade on the first appearance of Europeans in the waters of the Archipelago. The testimony of De Barros on this point is very explicit. "Finally," says he, "when we first entered India, the two nations, the Javanese and Malays, carried on the whole trade in spices and other eastern produce,—bringing them to the celebrated emporium and fair of Malacca, which is now in our possession." To this I may add, that the first information given to the Portuguese of the arrival of the companions of Magellan was by the Javanese trading to the Spice islands. Portuguese ships from Malacca, some going to the Spice islands, and some returning, met at Gresik, in the island of Java. "Here," says De Barros, "they found a Javanese vessel, which had also been to Banda for a cargo of spices, the crew of which informed them that they had met white people like ourselves, lately arrived in the country, and that they had given to them, the Javanese, a letter of safe conduct in case they should encounter others of their party. Antonio de Brito, having seen the letter, found it to be in the Castilian language, given by Castilians in the name of the king of Castile, as pompous, and as abounding in words, as is usual with this people in their writing, dealing

chiefly in matters of such sort as they are fond of dilating on. And as, before Antonio de Brito had left continental India, he had learnt that Fernão de Magalhães (of whom we shall afterwards speak) had gone to Castile with the intention of coming to these parts, it was agreed that the Portuguese ships should sail in company, in case of accident."

At page 180, I have stated that I had not discovered a single word of any Malayan tongue in any Australian language which I had examined,—not even in that of the natives of Raffles' bay, not distant from the scene of the tripang fishery of the natives of Celebes, where they might have been expected. Mr. Macgillivray, however, the naturalist of the surveying voyage of the Rattlesnake, has since shown me a manuscript vocabulary of the language of the Australian tribe inhabiting the Cobourg peninsula, on which was the abandoned British settlement of Port Essington, and in it I have been able to detect four or five words of corrupt Malay; and Mr. Macgillivray, who made the collection, states that it also contains a few words of the Macassar language of Celebes, evidently introduced through intercourse with the tripang fishers. Through the settlers of Port Essington, also, the Australian language of Cobourg peninsula has received a small number of English words.

A GRAMMAR

OF

THE MALAY LANGUAGE.

ORTHOGRAPHY.

WHILE the other cultivated languages of the Indian Archipelago are written in their respective native characters, the Malay is always written in the Arabic alphabet, to the twenty-eight letters of which, by the simple contrivance of increasing the number of diacritical points of cognate letters, it adds six, expressing sounds unknown to the Arabian language. In this manner, the whole number of substantive letters in the Malay alphabet amounts to thirty-four. Three of these only are vowels, all long. The short vowels, also three in number, are represented by orthographic marks, called by the Malays *sânjata*, and by the Javanese *sandangan*; the first word meaning armour, and the last clothing, terms which imply that they are considered mere adjuncts, and not substantive letters.

The Arabian alphabet, imperfect for the Arabic itself, is very ill adapted to the Malay, a language, the genius of the pronunciation of which is very remote from that of the Arabic. No fewer than twelve of the Arabic consonants are, either not pronounced at all by the Malays, or but very awkwardly, and are, in fact, changed for cognate letters of their own system. The letters *g* and *k* are not distinguished in ordinary writing. With rare exceptions, the marks which represent the short vowels are altogether omitted, and left to be understood by the reader. The characters which represent the long vowels, *i* and *u*, represent also, in some positions, the consonants *y* and *w*.

The vowels e and i are not distinguished from each other, nor are o and u. An initial e or i, whether long or short, is expressed arbitrarily by the combination of the two long vowels, a and i, which ought strictly to make a diphthong; and an initial, o or u, is expressed in like manner, by the letters a and u. Indeed, the initial vowels e, i, o, and u, are frequently represented by the single vowel a.

The Arabic alphabet, then, for the purpose of expressing the sounds of the Malay language, may be described as little better than an imperfect short-hand. The following examples will suffice to show its defects. The word *gâluk*, a coconut shell, is written *glk*. *Suka*, glad, although often written *suk*, is also written *sk* only, both the long and the short vowel being here left to be understood. The word *mânuntut*, to claim a debt, is written *mntt*; all the three vowels being omitted. *Antang*, a stamper, *anting*, to hang or drop, and *untung*, fortune, are all written in the same way, or as *antng*. *Antuk*, to nod, and *antak*, to beat time with the foot, are both written *antk*, a combination of letters which might be pronounced in ten different ways; and, indeed, as *k* and *g* are not distinguished in ordinary writing, in as many as twenty.

The native sounds of the Malay can be expressed with ease and precision by Roman letters, and with a few trifling modifications, so as to furnish one unvarying character for every sound. In framing a system on this principle, I have taken as a guide the Javanese alphabet, which, letter for letter, corresponds with the sounds of the Malay, and in which every letter is pronounced, and has, whatever its position, the same unvarying sound. It was only necessary to furnish a corresponding Roman character for each of these, and this has been done.

Native Consonants.—The following twenty letters represent the native consonants of the Malay language, in the order of the Roman alphabet,—*b, ch, d, d', g, h, j, k, l, m, n, ng, ñ, p, r, s, t, t', w, y.* The letters *b, j, k, l, m, n, p, r, s, w,* and *y,* correspond with the sounds of the same consonants in English; *ch* is the Italian *c* before *e* and *i*, the *ch* of the English, Spanish, and Portuguese systems, and the sound which the Dutch, with a much nearer approach to accuracy, represent by *tj*. There is a

distinct character for it in all the insular alphabets. It never ends a word or syllable. The first *d* in the Malay alphabet is a dental, and corresponds with the Arabic dental of the same class. In English pronunciation, it is found only when *d* is followed by *r*, and coalesces with it. The second *d*·, distinguished by a dot, is a palatal, sometimes called a cerebral, and corresponds with the European letter. It occurs but seldom in Malay, compared with the dental, and, in ordinary writing, is not distinguished from it. The Javanese is the only alphabet of the Archipelago that has a distinct character for it. *G* has the same sound as in the English alphabet, before *a*, *o*, and *u*, and never that of *j*, as it generally has with *us*, before *e* and *i*. *Ng* expresses a sound for which there exists a distinct letter in all the Hindu and insular alphabets. It is the *ng* of European pronunciation, and nearly the final *n* of the French. *Ñ* is the sound which the letter *n* takes in English, when followed by the vowels *io*, as in the word *union*. I have borrowed it from the Spanish alphabet. In Malay, it is found as an initial, often as a medial, but never as a final. The first *t*, in Malay, is a dental, and, like the dental *d*, occurs in our pronunciation only when it immediately precedes and coalesces with the semi-vowel *r*. The second *t*·, distinguished by a dot, is a palatal of rare occurrence. Among the native alphabets a distinct character for it is found only in the Javanese. Like the palatal *d*·, it is inserted in the Malayo-Arabic alphabet, but in ordinary writing it is not distinguished from the dental. It occurs in the beginning and middle of words, but never ends them. The letter *h* represents the simple aspirate. It never aspirates a consonant, as in the Hindu alphabets, and is found only after a vowel. As in Spanish and Italian, in so far as pronunciation is concerned, it never begins a native word or syllable. In the Malayo-Arabic alphabet, it is written or omitted, at the caprice of the writer, but is never pronounced except after a vowel.

Classed organically, the native consonants of the Malay alphabet are as follow:—labials, *b*, *p*, *m*, *w*; dentals, *d*, *t*; palatals, *ch*, *d*·, *j*, *t*·; gutturals, *g*, *k*; nasals, *m*, *n*, *ng*, *ñ*; and liquids *l*, *r*, *w*, *y*, *ñ*. The only sibilant is *s*. Of the Malay

liquids or semi-vowels, namely, l, r, w, ñ, and y, the two first occur frequently, coalescing with a consonant, but the rest rarely. The only letter of the native portion of the Malay alphabet that is not invariably pronounced in the same way is k, as will afterwards be noticed.

Native Vowels.—The Malay vowels are six in number : a, â, e, i, o, and u. Their pronunciation is so easy, and, with the exception of the second, so much like that of the same letters in the languages of Southern Europe, especially in the Spanish and Italian, that it is not necessary to describe it. The vowel which I have distinguished thus, â, is neither a short or long a, but a distinct and peculiar sound, which has a separate character to represent it in the Javanese alphabet. It is the sound which is so frequent in English, and usually represented by u, as in the word hubbub. It occurs, not unfrequently, as an initial, and very often as a medial, but it never ends a word or syllable. The vowels e and i, having in the Malayan alphabet but one letter to represent them when long, and none at all when short, are apt to be confounded in pronunciation. The same is the case with regard to o and u. The distinction, indeed, can only be made with certainty, when a word is common to the Malay and Javanese, as, in the latter, there are separate and distinct characters for all the vowels. Among some of the Malay tribes the vowel u, it may be remarked, is often turned into â, as sâpârti, for sapurti, which is obviously a corruption, since it is practised with foreign words to the destruction of their etymology ; as in the Sanskrit words putra and putri, a prince and princess, which are pronounced pâtra and pâtri. The Malay diphthongs are two in number, ai and au, but neither in the Malay, or any native alphabet, are they represented by distinct characters. They are, with few exceptions, found only as finals and medials. For the diphthong ai, the vowel e is often substituted ; as, for pakai, to invest or clothe, pake ; and for pand'ai, skilful, pand'e.

Peculiar Arabic Consonants.—To the native consonants are to be added those which the Malay has borrowed from the Arabic, and which are found only in words taken from that language. These are by no means so easily, or so conveniently, represented

by Roman letters as the native sounds ; for they are not only very peculiar, but very alien to the genius, both of the European and insular languages. Following the order of the Roman alphabet, they are represented by the following characters :—*f, g, h, k, ll, l', s, s, s', ç, t, x, z, z.*

F is a letter found in a few of the rude languages of the Archipelago, but in no written one as representing a native sound. The Malays often in writing, and always in speaking, turn it into a *p*, just as the Arabs follow the opposite course, and turn a *p* into an *f*. The sound which is represented by an Italic *g* comes nearest to our Northumbrian *r*, but the Malays make no attempt at its true pronunciation, converting it into an ordinary *g*, or even into *k*. The Italic *h* is the common aspirate of the European languages, but the Malays hardly pronounce it at the beginning of words where it chiefly occurs. The Italic *k* represents the strong guttural of the Arabic language, which occurs in the Arabian words for coffee and alkoran, viz., *käwäh* and *käran* ; but the Malays make no attempt at its genuine pronunciation, substituting that of an ordinary *k* for it. The two letters marked *ll* and *l'* have sounds approaching that of the double *ll* of the French, and the soft *l* of the Italian language, but, perhaps, still more nearly resembling that of the double *ll* of Welsh and Irish. The Arabs, no doubt, make a distinction between the pronunciation of these two letters, but neither Europeans nor Malays can do so ; and the latter usually pronounce them as an ordinary *l*. They are the same letters that the Persians convert into sibilants, and pronounce as *z*. The three sibilants marked as *s, s',* and *ç*, are all pronounced by the Malays like the ordinary *s* of the European languages, which is the same as the native Malay sibilant. The sound of the second is the *sh* of our own orthography, the *ch* of the French, and the *sch* of the German and Dutch. The letter marked as an Italic *t* is pronounced by the Malays like their own dental *t*. The letter *x* is taken from the old Spanish orthography, in which it represented the true Arabic sound. It is the strong harsh guttural, so frequent in the Celtic languages, as in the word *loch*, a lake, and the *ch* of the German and Dutch alphabets. The Malays pronounce it as a common *k*. There are two letters

in the Arabic alphabet having the sound of our *z*; one of these is given in the Roman, and the other in the Italic character. Whatever the Arabs may do, the Malays make no distinction between them, but pronounce them both with facility, and like the *z* of the European languages. In so far as pronunciation is concerned, nearly all these letters might be dispensed with; but a correct etymology renders their preservation indispensable.

Arabian Vowels.—There are but three long vowel characters in the Arabic alphabet, as already stated; one, equivalent to the *a* of the native portion of the Malayan alphabet; another representing either *e* or *i*; and a third, either *o* or *u*. The short vowel marks are, also, three in number, but they represent sounds nearly equivalent to the vowels which I have written thus: *ä*, *ë* or *ï*, and *ö* or *ü*. Besides all these, there is in the Arabic alphabet a peculiar and anomalous character which the Arabs consider a substantive letter or consonant, but which is, in reality, a true vowel. It may take the sound of any one of five vowels, but most generally has that of *a*. I have represented it by an italic *a*. Although always written in correct Malay composition, the Malays make no attempt at its genuine sound, but pronounce it like any of their own ordinary vowels which it may happen to resemble.

Malayo-Arabic Letters.—The whole Malay alphabet represented by Roman letters, will be as follows:—*a*, *â*, *ä*, *a*, *b*, *ch*, *d*, *d'*, *e*, *ë*, *f*, *g*, *g*, *h*, *h*, *i*, *ï*, *j*, *k*, *k*, *l*, *ll*, *l'*, *m*, *n*, *ng*, *ñ*, *o*, *p*, *r*, *s*, *s'*, *ç*, *t*, *t'*, *t*, *u*, *ü*, *w*, *x*, *y*, *z*, *z*. In this manner we have forty-four characters; but even in the Malayo-Arabic alphabet, the short vowel marks included, there are no fewer than thirty-seven, yet without any approach to precision. It is the necessity of adding so many characters, to represent Arabic letters which, although written, are not pronounced, or but very imperfectly so, that encumbers the system. The portion which represents native sounds, and which embraces the great bulk of the words of the language, is simple and easy.

The following, in its usual order, is the Arabic alphabet with its supplementary characters as written by the Malays:—

LETTERS OF THE ARABIC ALPHABET.

a	b	t	ʔ	j	h	x	d	z	r	z	s	s'
ا	ب	ت	ث	ج	ح	خ	د	ذ	ر	ز	س	ش
s	ll	t	l'	a	g	f	k	k	l	m	n	
ص	ض	ط	ظ	ع	غ	ف	ق	ك	ل	م	ن	
w and o and u			h			y consonant and e and i						
و			ه			ي						

SUPPLEMENTAL LETTERS REPRESENTING MALAY SOUNDS.

ch	d	ng	p	g	ñ
چ	ڌ	ڠ	پ	گ	ن

The marks which represent the short vowels are, a stroke above the consonant, resembling an acute accent, for *ă*; one below it, of the same form, for *ě* or *ĩ*; and one above and a little before it, resembling a small comma, for *ö* or *ũ*, named by the Malays, respectively, *baris diātās*, *baris dibawah*, and *baris diadâp*, or the stroke above, below, and before the letter.

PRONUNCIATION.

In the Javanese and other native alphabets of the Archipelago, there exist no characters to distinguish long and short vowels; and, practically, the distinction may be said to be unknown to the Malays. Vowels are long or short according to their position. An accented vowel is a long, and an unaccented a short one. There are a good many monosyllabic words in the language, and a good many words of two syllables are made so by abbreviation, or, at least, are frequently in that form, especially in the oral language. Thus, *amas*, gold, becomes *mas*; *âmbun*, dew, *bun*; *âram*, to brood, *ram*; *uwang*, money, *wang*; *iyu*, a shark, *yu*; *kâris*, a dagger, *kris*; *bâri*, to give, *bri*; *bâlah*, to split, *blah*; *bâli*, to buy, *bli*. The great majority of radical words, however, are bisyllables: a few consist of three syllables, and a still smaller number of four. Compound words extend, although very rarely, even to five

syllables. In the great bulk of radical words, the accent is on the penultimate. Even adopted foreign words have the accent thrown back to it from the last syllable. The following are examples of the few words which have the accent, not on the penultimate, but the last syllable:—*bâsar*, great; *bâsa*, because; *bâtul*, straight, just; *adu*, sleep; *dâram*, to sound like thunder; *dâru*, to roar like the sea; *sârang*, to assault; *sârah*, to deliver up; *pâter*, a thunderclap; *kâra*, an ape. Compound words preserve the accents of their radicals. Thus, taking one of the above examples, *adu*, to sleep, if the transitive particle *be* be affixed, the accent is on the penultimate, *adúkân*, to put to sleep; but if it be the intransitive prefix, making *bâradú*, the accent is, as with the radical, on the last syllable. By this rule, the accent may be thrown back to the ante-penultimate. Thus, from the radical *dapat*, to find, which has the accent on the penultimate, comes the word *pândápatan*, a finding or discovery, which has the accent on the ante-penultimate. The words *mâñan*, frankincense, and *ñañi*, song, have both the accent on the first syllable, but a transitive verb, formed from the first by the affix *i*, making *mâñâni*, to fumigate with frankincense, has the accent on the first syllable, as in its radical; while an intransitive verb, formed from the second by the prefix *mâ*, has it, as in the word from which it is derived, on the penultimate. In compounds formed from monosyllabic radicals, the accent, with a prefixed particle, is on the last syllable, and with an affixed, on the penultimate; as from *tra*, stamp, impression; *târtrá*, stamped; and *trákân*, to stamp; and from *gu*, a yoke; *sagú*, one yoke, a pair, a couple. Compound terms and epithets have two accents, as in the words of which they are composed, as *mátä-ári*, the sun; *túwankú*, my lord; *säárusñálah*, justly; *máta-áyâr*, a fountain.

It is to be observed as a general rule in Malay, that every letter is to be sounded according to the power assigned to it, or that no letter is mute or elided. The letter *k*, in a few situations, is the sole exception. By most of the Malay tribes, but not by all, it is not sounded when it ends a word, or at most, only as a weak aspirate. Thus, *elok*, beautiful, is pronounced *elo*; and *amuk*, a muck, *amu*. Even as a medial letter,

the *k* is elided by some tribes aiming at softness of pronunciation. Thus, the compounded words *amukan*, a muck, and *käelokan*, beauty, formed out of the two last-named radical words, will be pronounced as French words are, having the circumflex accent. In a few words of foreign origin the *k* as a medial is also elided, as will be noticed under the head of Prosody.

It is a rule of Malay orthography, or rather prosody, that no consonant can follow another without the intervention of a vowel, unless one of them be a liquid or a nasal. The exceptions are a few words of foreign origin.

But it should be noticed that there exists in pronunciation, and even in writing, much latitude in the use, both of vowels and consonants. Thus, when the accent is not on the syllable it belongs to, the vowel, *a*, is often pronounced as if it were *â*, while *e* and *i* on one hand, and *o* and *u* on the other, are never very clearly distinguished from each other. With respect to the consonants, it not unfrequently happens that those of the same organic class are used indifferently for one another, as *b* and *p*; *b* and *w*; *k* and *g*; *j* and *y*; and *r* and *d* and *l*. Then, the vowels *a* and *â* in the first syllable of a word are, indifferently, retained or elided when the final letter of such syllable consists of the liquids *l* or *r*; so that *bâli*, and *bli*, to buy, *bâri*, and *bri*, to give, are used indifferently. To an European, the pronunciation of Malay is attended with no difficulty. It has no harsh consonants to which his organs are unused, and it abounds in vowels and liquids.

PARTS OF SPEECH.

The distinction between the parts of speech is not well marked in Malay, as it generally is in European languages. The pronouns, the prepositions, some classes of adjectives and adverbs, and nouns expressing the names of material objects, are sufficiently well defined, but the same radical word will often stand for noun, adjective, or verb, according to its position in a sentence. The body of the language, in fact, consists of a great many radical words, by the application of certain inseparable particles to which, a word is determined as noun, adjective, or verb. The English reader, who has so many examples of this

in his own language, will be at no loss to understand the nature of this procedure. *Buñi* is not only the noun sound, or noise, but the verb to sound, or emit a noise; *jalan* is the act of walking, as well as to walk; and *tidor* is sleep, as well as to sleep. Some of these radical words have become obsolete, being, for the most part, superseded by their compounds, as *ânti*, to stop, to rest; for which we have *bârânti*, to stop, *bârântikân*, to stop, to arrest, *târânti*, stopped, arrested, and *pârântian*, a resting place; *dâbâr*, palpitation, for which we have *bârdâbâr*, to palpitate; and *kâlali*, fight, contest, for which we have *bârkâlali*, to fight. It may at once be stated, that in Malay there are no inflexions to express gender, number, relation, person, time, or mood. These are represented by adjectives, prepositions, auxiliaries, or even adverbs.

NOUN.

Gender.—Gender, in the noun, is defined by adjectives expressing the sex. These are, for man, *laki*, or *laki-laki*, male; and for woman, *pârâmpüan*, and sometimes the Sanskrit *estri*, female. For the lower animals, the adjective *jantân* is male, and *bâtina*, female. There are no specific words to distinguish the sexes, for familiar objects, as in the European languages. Thus, there are no terms for boy and girl, for horse and mare, for bull and cow. The same word answers for both, and the adjective is necessary to distinguish the sexes. *Orâng-laki* is a man, and *orâng-pârâmpüan* a woman, that is, a male or a female human being. *Anak* is child, and *auak-laki*, and *anak pârâmpüan*, son, and daughter; *budak* is either lad or girl, and the adjective is necessary to distinguish them. It is the same with *chuchu*, a grand-child, and *nenek*, a grand-parent. Without the adjective, *anak-mud'a* is either nephew or niece, and *pânganten* a bride or bridegroom. It is the same in the case of the lower animals. *Kuda* is horse, *lambu*, kine; *anjing*, dog; *ayam*, fowl; and to distinguish the genders, and make horse and mare, bull and cow, dog and bitch, cock and hen, the adjectives *jantân* and *bâtina* are necessary. The following passage from a Malay romance is an example:—*Maka kata bâgânda, siapa mâng-*

rang bunga ini; târlalu indah sakali karangan ini; nenek sândirikah mângarang diya. Maka sâmbah orâng-tuwah; chuchupateh, tuwanku, mângarang diya. Maka kata bâgânda, lakilakikah, atawa pârâmpüankah. Maka sâmbah orang-tuwah, pârâmpüan, tuwauku. This is a literal translation:—Who arranged these flowers? their arrangement is most admirable; did you yourself arrange them? The old man, bowing, answered, The grand-child of my lord's slave arranged them. Male or female? said the prince. Female, said the old man.

Number.—A word is restricted to the singular number by prefixing to it inseparably the particle *sa*, which is the numeral one, in its simplest form, as, *säorâng*, a man, or person; *sapâtri*, a box, or chest; *sapulau*, an island. Plurality is expressed by an adjective having this sense, as *bañak*, many, *sâgala*, and *sakalian*, all; and the numerals; but it is often left to be gathered from the context. A kind of plural is occasionally formed by reduplication. The practice of repeating the word is frequent in Malay, and usually implies continuation or extension, which will include this kind of plural. It is, however, of very limited use, and seems rather of the nature of a collective noun than of a general plural. *Raja-raja*, princes, *mantri-mantri*, councilors, and *anak-d'ara-d'ara*, virgins, are examples.

In the enumeration of certain objects, the Malay has a peculiar idiom, which, as far as I know, does not exist in any other language of the Archipelago. It is of the same nature as the word "head," as we use it in the tale of cattle; or "sail," in the enumeration of ships; but in Malay it extends to many familiar objects. *Âlai*, of which the original meaning has not been ascertained, is applied to such tenuous objects as leaves, grasses, hairs, and feathers; *batang*, meaning stem or trunk, to trees, logs, spars, spears, and javelins; *bântak*, of which the meaning has not been ascertained, to such objects as rings; *bidang*, which means spreading or spacious, to mats, carpets, thatch, sails, skins, and hides; *biji*, seed, to corn, seeds, stones, pebbles, gems, eggs, the eyes of animals, lamps, and candlesticks; *bilah*, which means a pale or stake, to cutting instruments, as knives, daggers, and swords; *butir*, a grain, to pepper, beads, cushions, pillows, and,

strangely enough, to brooks and rivers; buwah, fruit, to fruit, loaves, cakes, mountains, countries, lakes, boats and ships, houses, palaces and temples; ekor, tail, to beasts, birds, fishes, and reptiles; kayu, which means wood, to any object rolled up, as a piece of cloth; keping, a sheet, to any foliaceous object, as a sheet of paper; orâng, man or person, to human beings; puchuk, which means literally top, to cannon and small-arms, to candles and torches, and to letters or epistles; rawan, which is literally gristle or cartilage, to all descriptions of cordage. Some of these terms, it will be seen, are exceedingly whimsical; but strangers pay but little attention to such niceties, using the noun without them. Two or three examples of their application may be given. There was a certain merchant in a certain country, is in Malay, Ada sâorâng saudagâr kapâda sabuwah nâgri; literally, there was one man, a merchant, in one fruit of a country. There was not a blade of grass on the mountain, is in Malay, Pâda gunung itu, romput sââlaipun tiyada. The prince's ring which he had on his ring-finger, is, Chinchin bâgânda sabântak yâng di jari manis. Fifty pieces of cannon and five hundred swords, is, Bâd'il limapuluh puchuk, dan pâd'ang lima ratus bilah.

There is another peculiar idiom which must be noticed, and is best described by examples. Instead of saying that the king and queen eat from the same dish, the example, which I take from a Malay romance, is, Sangnata laki estri, santâp sâidangan, which is, literally, the kings, male and female, ate from the same dish. Raden Inu bârtidor tiga bârsudara, means, simply, Raden Inu and his two brothers slept; but, literally, the Radens Inu, three being brothers, slept. Raja Indra bâlas atiña, lalu bârtangis-tangisan kââmpat bârputra itu, is, literally, as far as it can be rendered into English, Raja Indra pitied and wept, the four being princes. This refers to what had passed before, and really means, The king and queen, their daughter, and son in law, Raja Indra, (the principal personage of the story), all four pitied and wept.

Relation.—Relation, except in the case of the genitive, is expressed by prepositions. The radical ones are as follow:—di, ka, pâda, dâri, dalâm, luwar, dângân, atâs, bawah, ad'âp,

bâlakang, balik, susor, sisi, âmpir, dâkat, akân, arah, tuju, sâbrang, ulih, bagai, d'atâng, kâliling, sâlâng, sâblah, sampai, antara, sama, and sârta. Di, ka, pâda, and dâri, are frequently combined with several of the other prepositions, or with each other, and form the compound prepositions, didalâm, diluwar, diâtâs, dibawah, dibâlakang, dibalik, disusor, disisi, disâbrang, dikâliling, disâblah, diântara, kapâda, kadalâm, kaluwar, kâatâs, kabawah, kâad'âp, kabâlakang, kabalik, kasusor, kasisi, kââmpir, katuju, kasâbrang, pâdadalâm, pâdaluwar, pâdâatâs, pâdabâlakang, pâdabalik, pâdasisi, pâdasâbrang, pâdakâliling, pâdâantara, dâripâda, dâridalâm, dâriluwar, dâriatâs, dâribâlakang, dâribalik, dârisâbrang, dâriantara. The uses of the most important of the prepositions will be explained by examples, and the rest will be found in the dictionary.

Di may be rendered by the English prepositions, on, at, in, and sometimes by, of, and from. Mânanti di pintu; to wait at the gate; chinchin bâgânda, sabântak yâng di jari manis; a ring which the prince had on his ring-finger; d'ud'uk di nâgri Tringanu; dwelling in the country of Tringanu—

Gumuruhlah bahana balaña bârjalan,
Sâpurti buñi ribut di utan.

The shouts of his army marching
Were as the sound of a storm in a forest.

Maka iya mânjadi raja di rimba; he became king of, or in, the forest. Maka raja mambri kurniya di puwan yâng kamasan; the king bestowed largesses from, or at, the golden pawn box. Adapun yâng di pârtuwan mânurah yâng di pârâmba d'atâng ini. Tatkala âmba kâmbali mângad'âp duli yâng di pârtuwan raja Malaka, apakah sâmbah yâng di pârâmba kabawah duli yâng di pârtuwan. The words pârtuwan and pârâmba in these two sentences are abstract nouns, derived, the first from tuwan, lord, master, or owner, and the last from âmba, slave or servant. They are correlative terms which, literally, mean mastery and servitude. With the relative pronoun and preposition they signify, he who is in mastery, and, he who is in servitude; and, freely rendered, sovereign and subject. The first of the sentences above given may, therefore, be literally translated; He

who is in authority has commanded him who is in servitude to come hither. The second sentence may be rendered, When the slave goes back before the dust (of the feet) of him who is in the lordship, the king of Malacca, what shall be the representation of him who is in slavery before the feet of him who is in lordship? The phrase, *yâng di pârtuwan*, it should be noticed, is the most respectful manner of mentioning a sovereign ruler. *Pârtuwan* and *pârâmba* have the same meanings as *pârtuwanan* and *pârâmbaan*, the shorter form of the abstract noun being, to all appearance, preferred for ordinary use.

Ka is always inseparably prefixed to the noun it governs, and is equivalent to the English preposition, *to*, noting motion towards; and frequently also, to the Latin preposition *ad*. *Maka iya sâjud kapalaña sampai kabumi*; they bowed their heads to the ground. *Mâmandang kakanan dankakiri*; looking to the right and to the left. *Maka iya turun lalu kagunung*; he descended and went on to the mountain. *Masing-masing kâmbali katâmpatña*; every one returned to his place.

Pâda is used in the various senses of the English prepositions, *at*, *on*, *in*, *according to*, *for*, *with*, and may be frequently rendered by the Latin preposition *apud*. *Pâda kutika yâng baik*; at a lucky time. *Pâda suwatu mâlâm*; on a certain night. *Iya d'ud'uk pâda pârmâdani*; he sits on a carpet. *Pâda bâchara âmba*; in my opinion or judgment. *Ada suwatu pârmayinan yâng tâlah aku bârulih pâda pulau Lângkawi*; I possess a toy (or curiosity) which I found in the island of Langkawi. *Jangan orâng tidor pâda trang bulan*; let people not sleep in the beams of the moon. *Barâng salah bâbal âmba, jangan tuwan-âmba ambil pâda ati*; let my lord not take to heart the errors and ignorance of his servant. *Lalu iya mambri anugraha akân sâgala raja-raja dan mantri sakalian, masing-masing pâda pangkatña*; he proceeded to make gifts to all the princes and councillors, each one according to his rank. *Tulus rasa-ati âmba pâda tuwan*; my sincerity of heart towards my lord. *Kau pârbuwat pâda sâiorâng sapuluh payung*; cause thou to be made for each man ten umbrellas. *Kami sakalian lapor, mari kita tukar apa pâda mu*; we are all hungry, come, let us barter somewhat with you.

Dâri may be rendered in English, from, by, and of. Dâri bânuwa Kling, lalu iya pârgi kapulau Jawa; from the country of Telingana he went to the island of Java. Satâlah iya d'atâng, maka iya masuk dâri pintu maling; when he came he entered by the wicket (literally, thieves' gate). Pârбуwatan indah-inda dâri mas dan perak; rare workmanship of gold and silver.

Dalâm may be rendered, in, and also, relating to, about, concerning. Dalâm bânuwa China târlalu bañak orângña; in the country of China there are many inhabitants. Maka disuruh ulih raja tâbas jalan itu; maka dalâm sepuluh ari sudahlah; it was commanded by the king to cut a road (through a forest), and in ten days it was completed. Sâsat dalâm orâng yâng bañak, bewildered in the crowd. Sapuluh dalâm saratus; ten in a hundred. Bârkâlâi dalâm ârta; to quarrel about property.

Luwar means, out, not in, but is more frequently used in composition with other prepositions than by itself.

Dângân is explained by the English preposition, with, or the Latin *cum*, and sometimes by our preposition, by. Maka iya bârjalan dângân bâringin, mânchari sagânâp balik tirai dan sagânâp gâta; he walked on with anxious desire, seeking behind every curtain, and searching every couch. Maka estriña, itupun, pârgilah dângân âmba, sahayaña, pârâmpuan dan laki-laki; his wife went away with her servants and slaves, women and men. Maka mangkubumi mânjamu diya dângân sâgala orâng yâng ada sârtaña; the minister feasted him and all the people that were with him. Kalu pârâmpüan itu mânjadikân anak dângân lakiña; in case that woman should give birth to a child by her husband.

Atâs is rendered by the English prepositions, above, on, upon, about, concerning, in, and for, but its compounds are in more general use. Mangkubumi ada atâs mantri yâng bañak; the first minister is above all the councillors. Atâs angin; above the wind, meaning windward. Atâs gunung; on the mountain. Kamatianña atâs mu; his death is upon you, meaning, you are answerable to see that he be put to death. Bârkatalah bânâr, sâpaya râhmât allah ada atâs mu; speak truly, that the mercy of God may be upon you. Atâs jalan ini; in

this matter or affair. *Atâs âmpat pârkara*; under four heads or titles, but, literally, over four titles.

Akân, a very frequent preposition, has the senses of, to, for, about or concerning, and of with. *Bayiklah aku pârsâmbahkan itu akân raja*; I had better present it to the king. *Salama ângkau mâmâgang pârbândâaran ini, tâlah sâmpurna kabâktian mu akân daku*; so long as you have held the treasury, your duty to me has been perfect. *Sâpaya ada juga kurniya akân daku*; so that for me, also, there shall be favour. *Akan tâladan ulubalang yâng bañak ini, adapun akân sâkarang, ângkau, ku jadi-kân mantri bâsar akân gâlar mângkubumi*; for an example to the warriors, I will make you a great councillor, with the title of mangkubumi (nursery of the land). *Jika dâmâkiyan, apa bâchara tuwanâmba akân pâkârjâan ini*; if so, what is my lord's advice about this matter? *Duli yâng dipârtuwan sangat mârka akân kami, dan mârka akân sâgala mantri*; the king is wroth with us and with all the councillors.

Dâkat means near, or nigh, but is sometimes found in the sense of, among or with. *Dâkat rumah*; nigh the house. *Dâkat tâpi laut*; near the sea-side. *Ilang nama tuwan dâkat orâng*; my lord's name will be lost among men, literally, near men.

Tuju is the English, towards, in a direction to place, but in writing most frequently appears in the compounded form of *mânuju*, which is strictly a neuter verb, meaning to be near. *Maka masing-masing bârlayarlâh manuju nâgri Sâmandranâgara*; each one (every one) sailed towards the country of Sâmandranâgara.

Ulih is equivalent to the English prepositions, by, through, by means of. *Kataüi ulih mu*; be it understood by you. *Dichâritakân ulih orâng yâng ampuña chârita ini*; it is related by the author of this story. *Maka ulih raja dibriña akân orâng tuwah itu, mas dan perak*; by the king, there were given to the old man gold and silver. *Tiyada akân jadi ulihña*; it will not come to pass through them.

Bagai is used in the senses of our prepositions, for, to, and by. *Bagai abarât sâgala raja-raja*; for an example to all princes. *Sâgala puji bagi allah*; all praise be to God. *Lalu titah bagi raja*; it was commanded by the king.

Antara and the two next pronouns are from the Sanscrit, and but synonymes of native ones. Antara is the synonyme of *sâlâng*, and is translated by, between or betwixt, among or amongst, and in. Antara tanah Jawa dan pulau Bali, ada suwatu sâlat, between Java and the island of Bali, there is a strait of the sea. Yâng lâbih elok antara pâ râmpuan, the most beautiful among women. Antara manusiya tiyada bârbandingan, incomparable among men. Antara sepuluh ari, in ten days' time.

Sama is the synonyme of *dângân*, and is rendered by, with and for. Maka sakalianña santâplah, raja sama raja, dan mantri sama mantri; they eat, prince with prince and chieftain with chieftain. Bayiklah ku buwangkân diya, karana ñawa sama ñawa /ūkũmña; it is just that I should make away with her, for 'life for life' is the law.

Sârta is another synonyme of *dângân*, with. Maka mangkubumi mânjamu diya, dângân sâgala orâng yâng ada sârtaña; the minister feasted him, with all who were with him.

The derivative prepositions are in more general use than the primitives, and have nearly the same significations. They are formed like our own prepositions of the same nature as,—into, without, within, &c.

Didâlâm may be literally translated,—at in. It has the meanings of in, within, and into. Dagangan yâng tiyada târbli didâlâm nâgri; merchandise not bought in that country. Aku bârtâmu sâorâng laki-laki didâlâm maligai; I encountered a man within the palace. Sârahkân, keraña, raja itu didâlâm tangan âmbamu; deliver, I beseech thee, that king into the hands of thy servant.

Diatâs is,—above, over, on, or upon. Maka iya d'ud'ukkân orâng dagang itu diatâs sâgala ulubalangña; he placed the stranger above all his warriors. Maka pâmbrian itu dibri diatâs talam mas; the gift was presented on a golden salver. Maka itupun, kayu-kayuan abis mati, dan romput sââlai tiyada diatâs gunung itu; thereupon, the trees perished, and on the mountain there remained not a blade of grass.

Dibawah is, literally—at below. It is equivalent to below, beneath, and under. Dibawah angin; below the wind, meaning

to leeward. Dibawah rumah; under the house. D'ud'uklah iya dibawah duli yâng dipârtuwan; he sat under the feet of the king. Naraka ada dibawah bumi; the infernal regions are under the earth.

Kabawah has nearly the same sense as dibawah, but frequently implies motion towards. Lalu iya pârgi mânâmbah kabawah duli maharaja; he advanced and made his obeisance under the feet of the monarch.

Kadalâm may be rendered, both literally and freely, by the English preposition,—into, although the position of its component parts be reversed. Tâtkala aku masuk kadalâm nâgri raja itu; when I entered into the country of that king. Masukkân prau kadalâm sungai; cause the boat to enter into the river."

Kapâda, meaning, literally,—to at, is a preposition of frequent occurrence. It is equivalent to,—to implying an action towards. Maka kata raja kapâda estriña; the king said to his spouse. Dâripâda Singapura, iya bârlayar kapâda Makasar; from Singapore he sailed to Macassar. Suwatupun tiyada kapâda âmbatuwan; literally, there is not one thing to your servant, means your servant is possessed of nothing. Iya mânâmbah, sâraya âmpir kapâda raja; he bowed, and, at the same time, went near to the king. Katakân ulih mu kapâda aku; tell me is, literally, be it told by you to me. Aku bukan-bukan patut mânaruh itu kapâdaña; I am by no means worthy to present it to him.

Kiâtâs, literally,—to on, may be rendered by,—on or upon. Maka putri mâlompat kâatâs gâta; the princess leapt upon a sofa. Bâgânda mâlompat kâatâs kudaña; his highness leapt on his horse.

Dâripâda, which may be literally translated—from at, has the various senses of,—from, of, about, concerning; and, occasionally, of—with. In Malay, it is the particle of comparison equivalent to our adverb, than. Putri itu tiyada dapat dipandang ñata, dâripâda parâsña; the princess could not be distinctly beheld from (on account of) her beauty. Dâripâda utan, iya târbit kapad'ang; from the forest, he issued to the plain. Maka adalah iya dâripâda orâng bâbal aniyaya; he is of the ignorant and oppressive. Pârbuwatanña ada dâripâda kayu d'an bâsi; its workmanship was of wood and iron. Dipârbuwat sâekor

naga makutaña dâripâda pârmata, dan mataña dâripâda kâmalâ ; there was fabricated a dragon, its crown of precious stones and its eyes of fine diamonds. Maka kata tuwan putri, abang satu-sabagai dâripâda beta ; the princess said, my elder brother (husband) is one and the same with me his servant. Kâmdiyan dâripâda itu ; after that is, literally, after of, or from that. Dâripâda hal itu ; respecting that affair, is, literally, of or from that affair. Maka diliat ulih bâgânda parâsña tuwan putri târlâbih pula dâripâda dâulu ; the prince saw the princess far more beautiful than before is, literally, the princess was seen by the prince, far more beautiful of, or from before. Târlâbih pula dâripâda pârbuwatan yâng dâulu ; far exceeding the former workmanship, is, literally, far exceeding the workmanship of, or from the workmanship which was before. The particle is certainly, in these cases, a preposition, and not, as in our language, an adverb.

Dâridalâm is, literally,—from in, and is correctly rendered,—from within. Putri Langkawi kaluwar dâridalâm pârmata itu ; the princess of Langkawi issued from within the gem (an enchanted one).

Dâriâtâs is—from on, or from above. Maka bâgânda turun dâriâtâs gâtaña, bârjalan pâda kâlambu ; the prince, descending from his couch, went to the curtains.

Sampai, a verb, which means to reach or arrive at, is also used as a preposition, but has ka or kapâda following it. It is the English until. Sudah iya turun dâri puchuk gunung sampai kakakiña, he descended from the summit of the mountain to its foot.

A genitive or possessive case is formed when two nouns or a noun and pronoun are in juxtaposition. In such case the last word is in the genitive. Chârita raja-raja, mantri dan ulubalang, a tale or narrative of kings, ministers, and warriors ; tuwan-rumah, the owner of the house ; juragan prau, the master of the vessel ; sinâr matâari, the beams of the sun ; trang-bulan, the light of the moon ; tanah Jawa, the land of Java ; pulau Langkawi, the island of Langkawi ; tuwan âmba, the master of the slave ; âmba tuwan, the slave of the master ; tuwanku, master of me, that is, my lord ; âmbamu, the slave

of you; mataña, or mata diya, the eyes of him or of her. Ampuña, owner or proprietor, in the abridged form of puña annexed to a noun puts it in the genitive. In this case, however, actual possession is signified; orâng China-puña bânda, the property of a Chinese; raja puña wang, the king's money. This form is frequent in the oral language, but rarely occurs in writing. Sometimes the pronoun ña affixed to a noun makes a genitive, which then has the semblance of an inflexion like our final 's: gâmuruh sâputi buñiña tagâr, rattled like the sound of thunder. Putri mândângârlah titahña bâgânda, the princess heard the commands of the king. There is the appearance of tautology in the use of the pronoun in these cases, but it is notwithstanding frequent.

The objective case, generally, requires no preposition, but one is occasionally added when the form of the verb is not distinctly marked as transitive. Karana iya tau mâmrentah akân nâgri, is, literally, for he understands how to govern to a country. If the verb had the distinct transitive form of mâmrentahkân, the preposition would have been inadmissible. Raja târlalu amat kasih akân diya, is, literally, the king exceedingly loved to him; but with the transitive verb kasihkân, the translation is; the king exceedingly loved him. Buwang pâda orâng itu, is, literally, expel to that person; but buwangkân orâng itu, expel that person. Both forms are allowable.

ADJECTIVE.

The adjective, by its form, is not distinguishable from the noun, for the same word is often either, according to position. It is its place following the noun which marks the word as expressing quality. Putih kayin, would be, the whiteness of cloth, but kayin putih, is white cloth; merah bibir, is the redness of the lips, but bibir merah, is red lips; buwas arimau, is the ferocity of a tiger, but arimau buwas, is a fierce tiger. The following description of a Malay beauty, from one of the many romances of the language, shows the position of the adjective:—Pingangña ramping, warnaña kuning sâputi mas târupam, bibirña merah tuwah, gigiña itam sâputi sayâp kumbang; sâgala sikâpña,

chantik, molek ; her waist was slim, her complexion yellow like burnished gold ; her lips dark red, her teeth black as the wing of the gigantic bee ; her whole form delicate and graceful.

Comparison.—The comparison of adjectives is formed by the assistance of adverbs and particles. The adverb which forms the comparison by increase, is *lâbih*, more ; and that by decrease, *korâng*, less. The particles are the prepositions *dâri* and *dâripâda*. With these a comparative degree is formed ; but there are no means of forming a superlative, except by a circumlocution. *Bayik*, is good ; and *lâbih bayik* or *bayik dâripâda*, better ; but best can only be expressed by such phrases as *lâbih bayik sakali*, which may be rendered, more good far ; or by *lâbih bayik dâripâda samuwaña*, more good than all of them ; or *lâbih bayik dâri layin*, more good than the rest. *Kâchil*, is little, and *korâng kâchil*, or *korâng dâripâda*, less ; but least is only to be expressed by a circumlocution, similar to that of the comparison by increase. *Dalâm tanah Jawa, gunung Rababu ada lâbih tinggi dâripâda gungung Mârapî, tâtapi gunung yâng lâbih tânggi dâri samuwa gunung tanah itu, gunung Sumeru* ; the mountain *Râbabu*, in the land of Java, is higher than the mountain *Mârapî*, but the highest mountain of that country is *Sumeru*. The particle *târ* prefixed to a radical makes merely an intensitive adverb, and expresses no comparison. *Târlaluh dukalah yâng dipârtuwan* ; exceedingly grieved was the king. *Nâgri ini târbañak ujan* ; in this country there has been an exceeding quantity of rain.

Tidak disangka, Dura bârdusta ;
Dâripâda budiña târkurâng ñata.

He did not imagine Dura to be feigning,
Owing to his want of understanding.

Literally, “owing to an understanding very much wanting in clearness.” *Mantri itipun, kalah ulih ulubalang, maka iya lalu târmalu* ; the minister was defeated by the warrior and became exceedingly ashamed.

NUMERALS.

Cardinal numbers.—The wide spread Malay numerals formed on the decimal system, like nearly all others, are simple, uniform, and easy. The nine digits are *sa*, *asa*, *satu*, and *suwatu*, one; *duwa*, two; *tiga*, three; *âmpat*, four; *lima*, five; *anâm*, six; *tujuh*, seven; *dâlapan*, and among some tribes, *sâlapan*, eight; *sâmbilan*, nine. *Puluh*, is ten, or the decimal. By affixing to the digits the particle *blas*, we get the numbers between ten and twenty, as *sablas*, eleven; *sâmbilanblas*, nineteen. The even decimals from ten to ninety are formed by placing the digits before ten, as *sapuluh*, ten, or one ten; and *sâmbilan puluh*, ninety, or nine tens. By adding to these last, the digits, we get the odd numbers between twenty and a hundred, as *duwapulu satu*, twenty-one; *sâmbilanpuluh sâmbilan*, ninety-nine. *Ratus* is hundred, and prefixing to it the digits, as in the case of tens, the even numbers from one hundred to nine hundred are obtained; as *saratus*, one hundred; *sâmbilan ratus*, nine hundred. The intermediate numbers are formed by simply affixing the lower ones above mentioned; as *saratus sablas*, one hundred and eleven; *saratus duwapuluh satu*, a hundred and twenty-one; *saratus sâmbilanpuluh sâmbilan*, a hundred and ninety-nine; *sâmbilan ratus sâmbilanpuluh sâmbilan*, nine hundred and ninety-nine. *Ribu* is thousand, and prefixing to it the digits, as in the case of tens and hundreds, we have the number of thousands, as *saribu*, one thousand; and *sâmbilan ribu*, nine thousand. The purely Malay numerals end with a thousand, and the higher numbers, —ten thousand, hundred thousand, and a million, respectively, *laksa*, *kâtî*, and *juta* or *yuta*, are borrowed from the Sanskrit.

The numbers between twenty and thirty are sometimes reckoned in a manner resembling that by which the numbers from ten to twenty are formed, the affix particle being *likur* instead of *blas*. Thus, instead of saying, according to the regular scale, *duwa puluh satu*, twenty-one; and *duwa puluh sâmbilan*, twenty-nine; the Malays will often say, *salikur* and *sâmbilan-likur*. Other idiomatic expressions connected with

the system of numeration may be mentioned. When the Malays have to name a number between even tens, hundreds, and thousands, instead of following the regular scale, they will name the whole number, saying one or more less than it. Thus, instead of limapuluh sâmbilan, for forty-nine, the phrase will be korâng asa limapuluh, or one less fifty. There is another idiom, of frequent occurrence. When the word *tângah* meaning, middle and half, precedes a numeral, the number intended to be expressed is that which lies half way between the unit, ten, hundred, or thousand named, and that which is immediately under it. Thus, *tângah duwa* is one and a half; *tângah tiga*, two and a half; *tângah tigapuluh*, twenty-five; *tânga duwa ratus*, a hundred and fifty. Certain objects of commerce are counted by the score as with ourselves. The word, borrowed from the language of the Telingas, is *kod'i* or *kori*, twenty or a score; which the English have corrupted into "corge."

The cardinal numbers in Malay are certainly nouns and not adjectives. Their position before the noun shows this to be the case. In that situation they seem, like any other noun, to put the word that follows them into the possessive. If this be so, the literal translation, for example, of *sapuluh orâng*, ten men; or *duwa puluh ari*, twenty days; will be ten of men, and twenty of days.

Ordinal Numbers.—The ordinal numbers are formed by prefixing to the cardinal the inseparable particle *ka*, as *kaduwa*, the second; *katiga*, the third; *kââmpat*, the fourth; and *kalima*, the fifth. The native ordinal for one is *kasa*, but the Sanskrit one, *pârtama*, is far more frequent. Before the ordinal number the relative pronoun *yâng* is very generally placed, as *pârkara yâng kalima*, section fifth; which is literally, section which is the fifth.

Fractional Numbers.—Fractions are formed by prefixing to the cardinal numbers the particle *pâr*, as *pârtiga*, a third; *pârâmpat*, a fourth; *pârlima*, a fifth. The cardinal numerals prefixed to such numbers give the number of fractions, as *sapârtiga*, one third; *duwapârtiga*, two thirds; *sapârâmpat*, one fourth; *tiga pârâmpat*, three fourths. The most familiar fraction, however,

one half, is expressed by the word *tângah*, which literally means middle.

By prefixing to the ordinal numbers the numeral *sa*, numerals are formed, of which we have an example in our own language in the word "both," as *sakaduwa*, the two, or both; *sakatiga*, the three; *sakapuluh*, the ten.

Multiplicatives are formed by adding *gand'a*, a multiple; *lapis*, a fold; or *kali*, time, to the numeral; as *duwa gand'a*, double, or twofold; *tiga lapis*, triple, or threefold; *sakali*, once; *sapuluh kali*, ten times, or tenfold.

PRONOUNS.

The Malay language has an extraordinary number of pronouns of the first and second persons, but few of the third. Those of the first person amount to sixteen, viz.:—*aku*, *ku*, *daku*, *kita*, *kami*, *senda*, *âra*, *saya*, *beta*, *patek*, *den*, *ulun*, *guwa*, *kula*, *manira*, and *ingsun*. This multiplicity can, to some extent, be accounted for. *Ku* is but an abbreviation of *aku*, and *daku* but an euphonic change of it; *kita* and *kami* are generally plurals; *âmba*, *saya*, *beta*, and *patek*, all mean slave or servant; and are used by inferiors addressing superiors, or politely by equals; *ulun* and *kula*, the last meaning slave, and both taken from the Javanese, are used only by the Malays of Patani; and *manira* and *ingsun* are Javanese, found only in Malay books when their story is from the legends of Java. When superiors are addressed, the phrase *âmba-tuwan*, literally, lord's slave, is very usual.

The pronouns of the second person amount to ten, and are as follow:—*ângkau*, *ang*, *kau*, *dikau*, *kamu*, *mu*, *lu*, *mika*, *kowe*, and *pâkanira*. *Ang*, and *kau*, however, are probably only abbreviations of *ângkau*, the first being the initial, and the second the last syllable of that word, while *dikau* is but an euphonic variation of it. *Mu* is but an abbreviation of *kamu*, and *kowe* and *pâkanira* are Javanese, the last found only in books. *Ang* is used only in some of the northern states of the Malay peninsula. *Lu* is supposed to be taken from some Chinese dialect, and is never used in writing. These pronouns

are used only in addressing inferiors, or by them in addressing each other. When superiors are addressed, *tuwan*, master; *tuwanku*, my master, or my lord; *âmba-tuwan*, slave of the lord, are substituted for them.

The pronouns of the third person are *iya*, *diya*, *iña*, *ña*, and *marika*, which last has usually annexed to it the demonstrative *itu*, that. *Iya* and *diya* are but euphonic variations of the same pronoun, and *ña* is but a contraction of *iña*, although in far more general use. In its abbreviated form, whether used as a nominative, or an oblique case, *ña* is always an inseparable affix.

With exceptions to be presently named, the pronouns, like the nouns, are devoid of number, of gender, and of case. Even the adjectives which distinguish sex in the noun cannot be applied to them, and their gender is only to be discovered by the context. A possessive case is formed by placing the pronoun immediately after the noun, the former being then in the genitive. As with the noun too, a possessive case is confined to the oral language when formed by *puña*, the abbreviation of *ampuña*, owner. The most frequent form of the possessive of the first person is *ku*, of the second *mu*, and of the third *ña*, all annexed inseparably to the noun, and therefore giving the appearance of an inflexion. The relations of pronouns are expressed, like those of nouns, by prepositions, and their objective cases marked by the presence of a transitive verb. The pronoun *iña* and its abbreviation *ña*, are seldom used as nominatives, and when the latter is so, it follows and is annexed to the verb.

The pronouns afford the only distinction in number which exists in Malay, except the sort of plurals formed, as already mentioned, by reduplication. The pronouns of the first person, *kita* and *kami*, although used in the singular by persons of high rank in addressing inferiors, are plurals. *Marika* is a plural of the third person, confined to persons, and not often used as a nominative.

The following examples will show the uses of the personal pronouns:—*Apa bâchâra tuwan akân mâlawan machan ini, bâtapa pri kita mâlawan diya?* what advice do you give about contending with this tiger; in what manner shall we contend against

him? Maka titah bāgānda māngapa pula, maka āngkau pārlāan-pārlāan, dan layin sakali suwara mu, ku dāngār; the king said, why thus so slow, and your voice, which I now hear, wholly different? Maka titah tuwan putri, ditārtawakān orāng kita; inilah kita mânangis; the princess said, I have been laughed at by my attendants; for this, it is, that I weep. Maka sâgala dayāng-dayāng itu bārkata, duli yāng dipārtuwan sangat mārka akān kami; all the hand-maids said, the king is surely wroth with us. Maka kata pârmaisuri kapāda tuwan putri, mari juga kita makan bârsama-sama; the queen said to the princess, come let us eat together. Karana aku, lamalah sudah māmrentahkān maligai ini; for I (the king) have long ruled over this palace. Ku pârbuwat suwatu mǎnarāt; I will build a minaret. Tālah sâmpurna kabāktianmu akān daku; your duty to me has been perfect. Maka kau pârbuwat pula pāda sâorāng, sapuluh payung; kau aturkān diya diātās kot'a ini, maka kau suruh palu buñi-buñian bâramai-ramai; make thou for each man, ten umbrellas and arrange them on the fortress, and order the instruments of music to strike up merrily. Kami sakalian lapar, mari kami tukar apa pāda mu; we are all hungry, come, we will exchange somewhat with you. Maka kata pârmaisuri kapāda estri mangkubumi, salama ilang putri Kāndi, tiyada sakali-kali kamu d'atāng kapāda kami; the queen said to the wife of the minister, ever since the princess Kāndi disappeared, you have never once come to me. Disâbrang sungai itu ada duwah buwah kuwalām dan didalāmña bârbagai-bagai ikan; on the opposite side of the river was a reservoir, and in it, all manner of fish. Māngawal sâgala marikaitu yāng bârjalan; watch over all those who are marching.

Bārkatalah marika sama sând'iri,
Tālah sâtiawan siti Bārbāri.

They said among themselves,
Entirely faithful is the princess of Barbary.

Maka dipāgang tanganña dibubukānña pāda mukaña, sāraya kataña; literally, his hand was taken hold of, it was placed by him on his face while he spoke; but freely, he took his hand, placed it on his face, and said.

To the personal pronouns, is to be added *d'iri*, self or own, with its euphonic variations *kând'iri* and *sând'iri*. As in English, this pronoun is commonly used with the strictly personal ones, and may precede or follow them. *Aku-d'iri* or *d'iri-ku*, is myself; *ângkau d'iri*, or *d'irimu*, is thyself; and *diya sând'iri*, or *diya kând'iri*, himself, or herself. When the word stands by itself, it is used for the personal pronouns of the first or third persons.

Relative Pronouns.—The relative pronouns are *yâng* and *nen*, but the last is rarely used except in poetry. *Orâng yâng sudah mângamuk*; the man that ran a-muck. *Pârâmpüan yâng bâaru d'âtang*; the woman that has just arrived. *Pusaka yâng turun pâda beta dâri nenek-moyang*; the heirloom which I inherit from my forefathers. *Prau pârompak yâng mârusakkân dusun itu*; the pirate vessel that plundered the village.

Sâkalian mantri yâng Manduraka,
Ulih Dura ditangkâp bâlâka.

Literally, All the nobles that were of Manduraka,
By Dura, were seized all.

Bala Bohsân târkâjut, gâmpar,
Amuk nen d'atâng, sârta mambakar.

The army of Bohsan started, and were confused
At the charge which came upon them, and at the conflagration.

Jikalan dibânârkân mamânda mantri,—
Beta nen ândak bârlayar sând'iri.

If it meet the ministers' approbation,
It is I myself who desire to sail.

The Malay relative may be often rendered in English by our definite article. *Lalu bârtikâm târlalu ramai, yâng rayât sama rayât, yâng mantri sama mantri, yâng pânggawa sama pânggawa*; they stabbed merrily, the private with the private, the noble with noble, the chieftain with the chieftain.

Satu bala ramai kasukâian;
Yâng satu bala, sukâr kasakitan.

One army was merry, rejoicing;
The other troubled, afflicted.

Occasionally, the relative pronoun may be rendered in English by the word "some." Ada yâng d'ud'uk, ada yâng bâr'd'iri; some sat and some stood, but literally, there were who sat, there were who stood.

Possessive Pronouns.—There is no distinct class of possessive pronouns in Malay, their functions being performed by the possessive case of the personal pronouns, or perhaps, more correctly, by affixing the personal pronouns inseparably, and usually in their abbreviated forms, to the noun, when they may be considered, either as nouns or personal pronouns, in the genitive. Thus tuwanku may be rendered, either lord of me, or my lord; and ârtaña, the property of him, or of her, or his, or her property.

Demonstrative Pronouns.—The demonstrative pronouns are ini, this; and itu, and sometimes nun, that. They commonly follow the noun or pronoun, but may also be occasionally placed before it, as, pârâmpüan ini, or ini pârâmpüan, this woman; laki itu or itu laki, that man. The demonstrative pronouns, especially itu, are much used, and often, where they would appear to us, redundant. In some cases however, they seem to be equivalent to our definite article, or to the Latin *ille*, turned into an article as it was by all the northern nations that conquered and occupied the southern provinces of the Roman Empire. The following passage affords several examples:—Âmba târkâjut dâripâda tidor âmba itu; lalu bangun; maka âmba ingât akân mimpi âmba itu; make âmba suruh ambil sampan; maka âmba pun turunlah pâda pulau Lângkawi itu, dângân sâgala anak prau âmba juga: lãta bârapa sangat âmba bârlayar, dan bârdayung, maka sampailah âmba kapulau Lângkawi itu; maka âmba nayik kãatãs mârchu pulaan itu. This freely rendered is simply, Your servant started from his sleep, and remembering his dream, ordered the boat with all his mariners to land on the island of Lângkawi; after much sailing and rowing, your servant reached the island, and ascended its highest pinnacle. But, literally it is, Your servant started from the sleep of your servant, and arose; your servant remembered the dream of your servant, and your servant ordered the boat with all his mariners, and landed on the island Lângkawi: after much sailing and rowing, your servant arrived at the island Lângkawi, and your servant ascended

the summit of the island. In conversation and in poetry, *itu* is often abbreviated *tu*; *budak tu tinggalkân kapâda beta*; leave that lad with me.

Interrogative Pronouns.—The Malay interrogative pronouns are *apa*, and its derivatives, *bâta*, *mânga*, with *mana* which is applied to things or persons, but most commonly to things; *siyapa*, with its contraction *sapa*, applied to persons; and *bâra*, how much, or how many, to persons or things. These pronouns may precede or follow the noun, but generally precede it. *Apa banatang itu*; what animal is that? *Apa nama gunung itu*; what is the name of that mountain? *Apa guna*; what is the use? *apa* (or *sapa*) *orâng itu*; what persons are these? *siyapa itu*; who is that? *mana tâmpat*; what place?

Miscellaneous Pronouns.—Miscellaneous pronouns are numerous. The most remarkable are as follow:—*Tiyâp*, *tiyâp-tiyâp*, *masing*, *masing-masing*, *sasatu*, *sasuatu*, each, every one; *sakaduwa*, both; *tiyâp orâng*, *sasâorâng*, *sâorâng*, each person; *barâng* and *apa*, some; *layin*, other; *barâng-suwatu*, any one; *barâng-sâorâng*, any person; *barâng-apa* and *sabarâng*, any thing; *sâgala*, *skalîan* and *sapala-pala*, all; *apa-apa*, *mana*, *barângmana*, *apabarâng* and *yângmana*, whatever; *barâng-siyapa*, whoever. The word *barâng*, literally, thing; is equivalent in composition to the English inseparable particle, *ever*; *sa* is the abbreviated numeral one.

VERB.

Some radical words, without any change in their form, are transitive, and some intransitive verbs, while others are equally both; but radicals, generally, are made transitive, intransitive, or passive verbs and verbal nouns, by the application of certain inseparable prefixes and suffixes, or by the union of both these. With the exception of some pronouns, nouns representing material objects, the prepositions which stand for the cases of languages of complex structure, and a few conjunctions and adverbs, any part of speech may, by the application of the inseparable particles thus alluded to, be converted into a verb. Thus the nouns *ati*, the heart; *tuwan*,

master; prang, war; the adjectives, *bayik*, good; *bâtul*, straight; *putih*, white; the pronouns *aku*, I, and *d'iri*, self; the prepositions *ad-âp*, before; *bâlakang*, behind; *âmpir*, near; and the adverbs *lâkas* and *sigra*, quickly, are all convertible into verbs by the application of the inseparable particles. Of simple verbs, the majority are intransitive, but may be made transitive or causal by the application of a particle.

Intransitive Verb.—A radical, to whatever part of speech it belongs, becomes an intransitive or neuter verb by the application of the prefix *bâr*; or in some instances, for euphony, *pâr*. As from *estri*, a woman or wife, *bârestri*, to be wived; from *kuda*, a horse, *bârkuda*, to have a horse, or to be on horseback; from *prang*, war, *bârprang*, to war; from *buwah*, fruit, *bârbuwah*, to bear fruit; from *putih*, white, *bârputih*, to be white; from *suka*, glad, *bârsuka*, to be glad; from *isi*, full, *bârisi*, to be full; from *d'iri*, self, *bârd'iri*, to stand; from *âmpir*, near, *bârâmpir*, to be near; from *sârta*, with, *bârsârta*, to be with; from *sigra*, quickly, *bârsigra*, to make haste.

Bangkit *bârd'iri* muda *bangsawan*,
Lâmah, lâmbut, malu-malûan.

She rose,—stood up,—young, noble,
Mild, gentle, full of modesty.

Satângah *bârkâtopong* lentang-pukang,
Suka târtawa, sakalian orâng.

Some helmeted lay helter-skelter,
Rejoicing, laughter-making, one and all.

Nâmpak ulubalang *bârbagai-bagai*,
Ada-yang *bârjanggut*, ada yâng *bârmisai*.

There were seen the warriors in various guise,
Some were bearded, some were moustachioed.

That *pâr* has the same signification with *bâr* is evident by an example:—*Jika tuwanku tiyada mau pâramba lagi, bir âmba mati didalâm laut ini*, which is freely, If my lord desires no longer to be served, let me perish in this sea; but literally, If my lord does not will any longer to have a slave, let the slave die in this sea.

Transitive Verb.—A transitive or a causal verb is formed from a radical, and also from the neuter verb in *bâr*, by the suffixes *kân* and *i*, both of which have, generally, although not invariably, the same sense : the first, however, is in most general use. Thus, from *buñi*, noise, comes *buñikân*, to make a noise ; from *bungkus*, a wrapper, *bungkuskân*, to wrap or envelope ; from *putih*, white, *putihkân*, to whiten ; from *bayik*, good, *bayikân* or *bayiki*, to make good, or to mend ; from *panjang*, long, *panjangkân*, to lengthen ; from *diya*, he or she, *diyakân*, to make his or hers's ; from *jatuh*, to fall, *jatuhkân*, to cause to fall, or to throw down ; from *jalan*, to walk, *jalankân*, to cause to walk ; from *diyâm*, to be silent, *diyamkân*, to silence ; from *sârta*, with, *sârtakân*, to accompany ; from *lâkas*, quickly, *lakaskân*, to quicken ; from *mula*, beginning, *mulâi*, to begin or commence ; from *tangis*, lamentation, *tangisi*, to lament or mourn for ; from *nama*, name, *namâi*, to name or mention ; from *bâtul*, straight, *batuli*, to straighten ; from *aku*, I, *aküi*, to avow, or to attest ; from *lalu*, to go or pass, *lalui*, to go on or to pass through. The two affixes are not unfrequently applied to the same radical, but there are cases in which the compounds have different meanings. Thus *jalankân* is to cause to walk, but *jalani* is, to travel over.

The transitive particles are equally applied to the compound neuter verbs formed by the prefixes *bâr* and *pâr* as to radicals. Maka butapun masuklah kadalâm guwa itu, dan Sri Panji pulang kapârsingagahan bârântikân lâlahûa ; the demon went into the cave, and Sri Panji returned to his encampment, to rest himself ; literally, to stop his fatigue. Jâmpana yâng bârtahkân râtna dan mutyara ; a litter studded with gems and pearls. Barâng-siyapa tiyada kuwasa mânunggüi d'iriña, maka sabagai-mana iya kuwasa mânunggüi yâng layin ; he who cannot watch himself, how should he be able to watch others ?

Passive Verb.—A passive sense is given to a neuter or active verb, whether they be simple, or formed by the assistance of transitive or intransitive particles, by the prefixed particle *di*, and sometimes by the prefixes *târ* and *ka*. When the passive form, with *di*, is followed by a noun or pronoun, a preposition, usually *ulih*, by, through or with, is either expressed or understood. Lâksana gambar bâaru ditulis ; like a picture fresh painted. In

this sentence, I suppose ulih orâng, by men or people, to be understood. Payung dikarang mutyara, an umbrella studded with pearls. Here, ulih, with, is understood before mutyara, pearls.

Mukaña manis kapilu-pilüan,
Sâputri bulan disapu awan.

Her countenance was sweet and compassionate,
Like the moon swept by the clouds.

Did'ud'ukkân dikanan anakda putri,
Sâputri bulan dângân matâari.

The princess was placed at his right hand,
Like the moon seated by the sun.

Siyang malâm, iyapun d'ud'uk bârmayin dângân anakan itulah ; jika mandi, dibawaña mandi ; jika makan dibawaña makan ; jika tidor dibawaña tidor ; day and night she amused herself with that image : if she bathed, it was brought by her to the bath ; if she ate, it was brought by her to the table ; if she slept, it was brought by her to her couch. Ulih is here, throughout, understood between the verb dibawa, and the affixed pronoun ña, her. Tâlah sudah mâmakai, maka patih-pun d'atâng, dititahkân sanguata, mâñambut kâlana Arya Mârta ; when he had dressed, the first minister was ordered by the king to receive the wanderer Arya Mârta. Maka mantri, lalu iya pâda tâmpat bârprang itu, diliatña bangkai dalang târântar sâputri, orâng tidor mulutña manis, sâputri orâng târsâñum, tanganña lagi mâmâgang prisai, târlalu manis lakuña ; the minister went to the field of battle, and there, was seen by him the actor, lying stretched out like one asleep, his mouth as one smiling, his hand still grasping his shield ; gentle was his appearance. Jikalau orâng bârbangsa, ândaklah dipânjarakân ; jikalan âmba orâng ândak dibunoh ; if he be a man of rank, he should be imprisoned ; if a slave, he should be put to death. Bârapa gunung yângtinggi-tinggi dinayiki, dan bârapa pad'ang yâng luwas-luwas dijalani, dan bârapa rimba yâng luwas dan sâmak dimasukiña, tiyada juga bârtâmu dângân sandaraña ; many mountains that were very high were ascended, and many broad plains were traversed, and many wide forests and underwoods were penetrated, but he found not his brother. Târlalu mârdu

suwaraña, sâpurti buluh pârindu ditiyup angin; sweet was her voice, like the plaintive musical bamboo blown on by the wind.

But the preposition is more frequently expressed than left to be understood, as in the following examples:—Maka sigralah disapu, ulih Indra Lâksana, ayar mataña tuwan putri itu; quickly were wiped away, by Indra Lâksana, the tears of the princess. Maka kata pârmaisuri kâindrâan, silakân kakânda, dipârsilakân ulih bâgânda; the princess of the firmament said, welcome, my elder sister, you are invited by his highness. Maka kata pârmaisuri, tiyada arus orâng yâng disambut ulih orâng layin, bârjalan dâulu, mâlayinkân yâng mânambut mân-bawa jalan; the queen said, it is not fitting that those who are received by others should walk first, but those who receive should lead the way. Maka dilambai akân duwa buwah bahitra itu dângân chamara putih, make disaut ulih raja Indra dângân châmara kuning. This is, literally,—it was waved by the two ships with a white cow tail, and Raja Indra replied with a yellow one. Bahawa inilah pâkârjâan kami dititahkân tuban sarwah sakalîan; lo! this is our affair, commanded by the Lord of all.

The prefix târ is the same particle which is employed to give an adjective or adverb an intensitive sense. Prefixed to a radical word it gives it a passive signification, although, perhaps, the compound approaches more nearly to the past participle of European languages. The following examples will suffice to point out its use:—Bahasa Mâlayu Jâhor yâng târpakai pâda masa ini; the Malay language of Jehor which is used at this time. Târântilah pârkataân didalâm astana; the conversation ceased in the palace. Târsâbut pula kââmpat pârdana; literally, then it was said again by the four ministers. Tâlah diliat ulih patih, putri Kâna Râtna Pârsada pangsân, tiyada sâdar akân d'iriña, târântar sâpurti bangkai rupaña, maka bâlas patih mâliat diya, tubuhña kurus, jika tiyada kulit, nischaya chârailah tulangña; when the princess Kâna Râtna Pârsada was seen by the minister, in a swoon and senseless, stretched out like a corpse, he pitied to see her,—her body lean;—but for the skin, the bones would part asunder. Suwatu ini tiyada târbâchara ulih patih; this thing has not been said by your servant. Itulah yâng tiyada târbâchara ulih aku; that is,

what was not said by me. Beta târpukul ulih tuwan ; I have been beaten by my master. Kut'a nâgri Lângkadura itu târd'end'eng sapurti awan merah rupaña ; the fortress of the city of Lângkadura was walled, looking like a red cloud.

The particle târ cannot, however, be applied to all radicals as may be done with di, but with those to which it is applicable, it, usually, forms compounds which are fixed words of the language, and not mere grammatical forms. Their sense too, not unfrequently, varies widely from that of the radicals. Thus from ântar, to send or dispatch, comes not only târântar, sent, dispatched, but also prostrate, laid on the ground ; from d'iri, self, târd'iri, erect, standing up ; and from d'ad'a, the breast, târd'ad'a, bare-breasted. In a few instances, compounds formed with târ, have by custom come to be used as intransitive verbs, in a great measure superseding their radicals, as târchângang, to be surprised, for chângang ; târsâñum, to smile, for sâñum ; and târkâjut, to startle, for kâjut.

The prefix ka is much less used than di and târ, but more especially, than the first of these, which is, by far, the most frequent form of passive. In Javanese, it is a frequent passive particle, and from this language, it may have been borrowed. It is even used in Malay as a passive verb, along with the affix an, although, as will be presently seen, this last form more usually makes a verbal nonn. Kadângâranlah kapâda bând'âara buñi riyuh itu, disangkaña orâng mânchuri ; the noise and merriment were heard by the first minister, and he imagined it to be persons committing a robbery.

There is still another mode of forming a passive in occasional use, which consists in employing the verb kâna, to be hit or struck, as an auxiliary : as kâna luka, to be wounded ; kâna seksa, to be punished ; kâna d'ând'a, to be fined, which may be rendered, to suffer a wound or a punishment, or to undergo a fine.

The verbal prefix mâ, to which, for euphony, is added one or other of the nasals m, n, ng, or ñ, is of very frequent use. It may be described as the sign which distinguishes a verb from other parts of speech, in some measure like our own particle, to. The compound formed with it may be either an intransitive or transitive verb, according as the radical is the one or the other. A transitive determined sense is given to it, in the same manner

as to a radical, by the affixed particles *kân* and *i*. *Jadi* is to become, and *mânjadi* has exactly the same meaning ; but *mânjadikân* means to produce, or to cause to be. *Bri* is to give, and *mâmbri* has the same signification. In this case, the radical having an active sense, the transitive particle is unnecessary. Except, indeed, for the purpose of distinguishing the verb from other parts of speech, the particle *mâ* may be said to contribute more to the sound than the sense. To make this distinction is its proper use. *Layin* is the adjective different or distinct, *mâlayin* is to be different ; and *mâlayinkân*, to make different, or to distinguish. *Bayik* is good, and *mâmbayiki* or *mâmbayikkân*, to make good, to mend, or to rectify.

The rule for the application to the radical of the different forms of the particle *mâ*, is simple and purely euphonic. Applied to radicals of which the initial letters are the nasals *m*, *n*, *ng*, and *ñ*, or to the liquids *l* and *r*, no change is made, as from *mati*, to die, *mâmatikân*, to cause to die, or to kill ; from *nawung*, shade or shelter, *mânawung*, to be shaded or sheltered, and *mânawungkân* or *mânawungi*, to shade or shelter ; from *ñata*, clear, distinct, *mâñata*, to be clear or distinct, and *mâñatakân*, to make clear, to explain ; from *lambat*, slow, tardy, *mâlambat*, to be slow, to delay, and *mâlambatkân*, to prolong, to procrastinate ; from *rata*, even, *mârata*, to be even, and *mâratakân*, to make even.

Before radicals of which the initial letter is a vowel, or as to some words of foreign origin, an aspirate, the nasal *ng* is interposed between the radical and particle, as from *alun*, a wave or billow, *mângalun*, to rise in waves or billows ; from *idup*, alive, *mângidup*, to live or be alive ; from *ubat*, a charm, *mângubati*, to charm.

When the initial of the radical is the labial *b*, there is usually placed between it and the prefix the nasal *m*, as from *buñi*, sound, *mâmbuñi*, to emit a sound, and *mâmbuñikân*, to make a sound or noise ; from *bâd·il*, a missile, *mâmbâd·il*, to emit a missile, and *mâmbâd·ilkân*, to shoot at with a missile ; from *bacha*, reading or chanting, *mâmbacha*, to read or chant. Occasionally, however, the initial letter may be elided, for *mâmâd·il* and *mâmacha* are equally correct with *mâmbâd·il* and *mambâcha*, and the one or other is chosen, as happens best to suit the euphony of the sentence in which they are used.

When the initial of the radical is the labial *p*, the nasal *m* is almost always substituted for it, as from *pangku*, the lap, *mâm-mangku*, to take on the lap; from *pachul*, a hoe, *mâmachul*, to hoe; from *pad'a*, even or equal, *mâmad'a*, to be even or equal, and *mâmad'akân*, to make even or to equalise; from *prang*, war or fight, *mâmrang*, to war or fight.

Radicals having for their initials the dental *d* and the palatal *d'* have interposed, between them and the prefixed particle, the nasal *n*, as from *diyâm*, silent, *mândiyâm*, to be silent, and *mândiyâmkân*, to silence; from *dupa*, incense, *mândupa*, to fumigate with incense; from *d'arat*, dry land, *mând'arat*, to land or come ashore; from *d'ând'a*, a fine or mulct, *mând'ânda*, to be fined, and *mând'ând'akân*, to fine or to mulct. With a few radicals, however, the initial letter may be either retained or elided. Thus, *mând'ângâr* or *mânângar*, to hear from, *d'ângâr*, to hear or hearing, may be used indifferently.

The dental *t* and the palatal *t'* as initials of radicals are always elided, and the nasal *n* substituted for them, as from *tulis*, delineation or writing, *mânulis*, to delineate or write; from *tâpi*, border, *mânapi*, to border; from *trang*, light, bright, luminous, *mânûrangkân*, to enlighten, to illuminate, and also, to make clear.

When the initials of a radical are the palatals *ch* or *j*, the nasal *n* is most usually interposed between the radical and the prefixed particle; but with both letters, and especially with the first of them, the nasal *ñ* may be substituted for *n*, and in this case, the initial of the radical is elided. Thus, from *chakar*, a claw, we have *mânchakar* or *mânñakar*, to claw; from *changkul*, a hoe, *mânchangkul* or *mânñangkul*, to hoe; from *janji*, a promise, *mânjanji*, to promise; from *jalan*, a way, *mânjalan*, to walk; from *jâlma*, a metamorphosis, *mânjâlma* or *mânñâlma*, to undergo a metamorphosis.

A radical having for its initial the guttural letter *g*, retains it in the compound, having, as with the vowels, the nasal *ng* placed between it and the prefix, as from *garâm*, salt, *mângarâm*, to salt or pickle; from *gânâp*, complete, *mânggânâpi*, to complete; from *gunting*, shears, *mânggunting*, to shear; from *gâris*, a score or scratch, *mânggaris*, to score or scratch.

Radicals beginning with the guttural *k* have this letter elided

and the nasal *ng* substituted, as from *kâpala*, the head, *mângâ-pala*, to head, to lead, to guide ; from *korâng*, less, *mânggorâng*, to lessen, to become less, and *mângorânkân*, to lessen or make less ; from *kâmbang*, a flower, *mângâmbang*, to flower or bloom.

Radicals with the sibilant for initial have it invariably commuted for the soft nasal *ñ*, as from *sâpit*, pincers or tongs, *mâñapit*, to hold with pincers or tongs ; from *sârta*, with, *mâñarta*, to accompany ; from *sâsal*, repentance, *mâñasal*, to repent ; from *sakit*, sick or pained, *mâñakit*, to be sick or to be pained, and *mâñakitkân* or *mâñakiti*, to inflict pain, or to punish ; from *suka*, glad, *mâñuka*, to be glad, and *mâñukakân*, to gladden.

From the account thus rendered, it will appear that the principle assumed is that in all cases the first syllable of the compounded word shall invariably end either in a liquid or a nasal. With respect to the application of the particle *mâ* to radicals borrowed from the Arabic, and of which the initial letters are peculiar to that language, no observation is necessary, since they follow the rule of native letters of analogous sound. Thus, from *amâl*, work, comes *mângamâl*, to work ; from *kâwâl*, a vow, *mânggâwâl*, to vow.

Kamalüan suwamiña, iya mambalâskân,
Mâlâpaskan suwamiña dêripâda kasakitan.

The affront offered to her husband she revenged ;
She relieved him from his distress.

Sakalian pânglima mândâkati,
Bârprang dângân sungguh-ati.

All the chieftains drew near,
To fight with true hearts.

Masing-masing mârasakân atiña,
Ândak bârjasa kapâda tuwanña.

All in their hearts ("feeling their hearts," literally,)
Desired to be in their duty to their lord.

Mând'ângâr warta yâng amat pisti,
Sangat mânangis kaduwaña siti.

Having heard the news which was most certain,
The two princesses wept exceedingly.

Sâdâng lagi kita ada di banuwa Bâğdad, pâda tatkala itu,

raja Bâgdad mârkakân sâgala dayung-dayung, maka putri Bâgdad itu târsâñum, lalu bârkata, apa grangan mulaña itu, ya raja; maka tatkala raja mânângâr suwara putri mângapa itu, maka ilang marahña; while we were still in the country of Bagdad, it happened that the king was wroth with his female attendants; then the princess of Bagdad, smiling, said to him, what, oh king, may be the cause of your anger? and on hearing her voice thus asking, his anger vanished.

Abstract Nouns.—Abstract nouns are formed by applying to a radical the affix an, alone, by the prefix pã, alone, or by these two prefixes or the prefix ka along with the affix an. The affix an and the prefix ka are unchangeable, but the prefix pã is subject to several euphonic variations which it is necessary to describe. These are similar to such as the particle mâ undergoes, but they take a wider latitude in elision, permutation and interposition. The particle in composition is found in the different forms of pa, pân, pâng, pãñ, and pâr, and the rule for applying them is entirely euphonic.

With radicals of which the initials are nasals, the prefix in p undergoes no change. Compounds of this class are almost wholly confined to radicals in m. The following are examples:—from maling, to rob at night, comes pãmaling, a night robber; from mabuk, drunk, pãmabuk, a drunkard; from minum, to drink, pãminum, a drinker.

With radicals having the liquid r, generally no change takes place in the prefix, as from rasa, to feel, to taste, pãrasa, feeling, or taste; from rapât, close, pãrapat, closeness, and a neighbourhood; from rindu, to languish, pãrindu, languishment; from rakât, to stick, to adhere, pãrakât, cement. Sometimes, however, the letter ng is interposed between the radical and prefix without making any change in the sense. Thus, pãrasa, feeling or taste, is also found as pãngrasa. In radicals with an initial l, the prefix may appear in three different forms without any alteration in the sense. It may undergo no change, or it may have either the letter ng, or r, interposed. Thus, from lari, to flee, come pãlari, a fugitive, and pãlarián, flight; from layar, a sail, pãlayaran, sailing, navigation; from liat, to see, pãnggliat, sight, vision, and pãnggliatan, sight, view, ken;

from *labuh*, to anchor, *pârlabuhan* or *pâlabuhan*, anchorage; from *lambat*, tardy, *pârlambatan*, tardiness. In these cases, custom and the ear are the only guides, and, indeed, two forms, at least, may often be used indifferently.

Radicals having vowels for their initials, have the letters *ng* or *r* interposed between them and the prefix, and not unfrequently, either of them indifferently. Thus, from *abis*, done, finished, comes *pângabisan*, and *pârabisan*, end, termination; from *âmba*, a servant, *pârâmba* and *pârâmbään*, service or servitude; from *ebor*, to comfort, *pângebor*, a comforter or consoler, and *pângeboran*, comfort, consolation; from *ikut*, to follow, *pângikut*, a follower; from *ompat*, to slander, *pângompat*, a slanderer; from *ubung*, to join, *pângubungan*, joining, junction; from *ulu*, the head, *pângulu*, a headman; from *atur*, to arrange, *pâraturan*, arrangement; from *âmbus*, to blow, *pârâmbusan*, bellows.

Radicals having the labial *b* for initial, have the nasal *m*, or the liquid *r* interposed, and occasionally, the initial of the radical is elided. From *begal*, to rob on the highway, comes *pâmbegal*, a highway robber, and *pâmbegalan*, highway robbery; from *buwat*, to do, *pâmbuwatan* and *pârбуwatan*, act, deed; from *bâchara*, to consult, *pârbâcharään*, *pâmbâcharään*, and *pâbâcharään*, consultation.

When the initial letter of the radical is *p*, the nasal *m* is substituted for it, or the initial particle is applied to it without alteration, as from *padam*, to extinguish, *pâmadam*, an extinguisher; from *pukul*, to beat, *pâmukul*, a hammer; from *palu*, to beat, *pâmalu*, a mace or club; from *pilih*, to choose, *pâmilihan*, choice, selection; from *patah*, to break, *pâpatah*, a bit, a fragment; from *prang*, war, *pâprangan*, combat, battle.

Radicals with the initials *d* dental, or *d'* palatal, have the particle applied to them, either without change, or with the nasal *n* interposed, while occasionally, the initial is elided. Thus, from *dagang*, to trade, comes *pâdagang*, a trader; from *daya*, a trick, or cheat, *pâdaya*, a trickster, or a cheat; from *duga*, to guess, or conjecture, *pânduga*, a guess, or conjecture; from *duwa*, two, *pânduwa*, a fellow, or match; from *dapat*, to find, *pândapatan*, acquisition; from *dusta*, false, *pândusta*, a

liar; from d'arat, dry land, pând'arat, a hawser; from d'ângâr, to hear, pând'ângâr, and pânângâr, the faculty of hearing.

The dental and palatal t when initials of a radical, have the nasal n substituted for them, or the liquid r is interposed, or the particle remains unchanged. Thus, from tabur, to sow, comes pânabur, a sower; from takut, fear, or to fear, pânakut, a coward, and pânakutan, cowardice; from tari, to dance, pânari, a dancer; from tuwan, lord or master, pârtuwan and pârtuwanan, rule, dominion; from tapa, ascetic devotion, pârtapa, an ascetic or hermit; from taruh, to deposit, pâtaruhan, a deposit; from tingi, high, pâtingi, or pârtingi, the title of an officer; from tidor, to sleep, pârtidoran, a sleeping place; from tângah, half, pârtângahan, middle, midst; from tiga, three, pârtiga, a third; from tikâm, to stab, pârtikâman, a stabber,—that is, a warrior.

When the palatals ch and j are initials, the nasal n or the liquid r is interposed, and ch admits occasionally of being turned into the nasal ñ, without being preceded by n or r. Thus, from chahari, to seek, comes pânchaharian, livelihood, maintenance, or the thing sought; from chârai, to separate, pânchârâian, separation; from churi, to steal, pânchuri, a thief, and pânchuriân, theft; from chuchuh, to prick or pierce, pânchuchuh, a bodkin; from chukur, to shave, pânchukur or pâñukur, a razor; from chuba, to try, pânchuba, a trier, or tempter, and pânchubâian or pârchubâian, trial or temptation; from chinta, to be anxious, pârehintâan, anxiety; from jabat, to touch, pânjabat, the touch; from jaib, to sew, pânjaib, a sewer or a tailor; from juwal, to sell, pânjuwal, a seller or vender; from jalan, a road or way, pânjalan, course, progress, and journey; from jamu, to entertain, pânjamu, a host, and pânjamûan, an entertainment; from janji, to promise, pânjanjian, a promise, a bargain, a contract.

When the guttural g is the initial of a radical, it is usually retained in the compound, having the nasal ng or the liquid r interposed between it and the prefix. Occasionally, however, the prefix is applied to the letter without the nasal. The following are examples of these different modes of formation:—From gali, to dig or excavate, comes pânggali, an excavator or a

miner, and also, a digging-tool or spade ; from gagah, to force, pānggagahan, force, violence ; from garu, to scrape, pānggaru, a scraper, or a rake ; from gârtak, to goad, pānggârta, a goad ; from gâlang, a bracelet, pānggâlangan, and pârgâlangan, the wrist ; from guna, use, pârgunān, worth, utility ; from ganti, to change, pâragantian, change.

When the guttural k is the initial of a radical, either no change is made in applying the particle, or the letter r is interposed, or the nasal ng is substituted for the initial. Thus, from kayin, cloth, comes pâkayin, clothes, dress, raiment ; from kârja, to do, to act, to work, pâkârjān, deed, act, work ; from kirim, to send, or dispatch, pâkiriman, a messenger ; from kata, to speak, pârkataān, speech, discourse ; from kasih, to love, pârkasih, love, affection ; from krah, to call together, pāngrah, a calling together ; from kuwasa, able, powerful, pānguwasa, power ; from kânal, to know, pāngânal, acquaintance, knowledge, and also, an acquaintance, or the person known.

When the radical has the sibilant for its initial, either no change is made in applying the particle, or r is interposed, or, more frequently, the initial is elided and the nasal ñ substituted for it ; as, from suruh, to order, pâsuruh and pâñuruh, a messenger or emissary ; from sundâl, a harlot, pâsundâlan, harlotry ; from sakit, sick, pâñakit, sickness ; from sapu, to sweep, pâñapu, a sweeper ; from sulam, to embroider, pâñulam, an embroiderer ; from salin, to shift, pârsalinan, a shift, or change ; from sâmbah, to bow, or make an obeisance, pârsambahan, an obeisance and an offering.

It should be observed that the prefix pâr, used in the formation of abstract nouns, is a different particle from that of the same sound used as a verbal particle, the latter being identical in use with the particle bâr ; the only difference being the substitution for euphony of one labial for another. The liquid in the first case is introduced for mere euphony, and in the last it is an essential part of the particle.

The effect of these different ways of forming the abstract noun, seems generally to be the same, as to the sense, and the ear, to be chiefly consulted in the preference given to one of them over another. There is, however, one exception.

With the particles in *p* alone, the noun often expresses the agent or instrument, and when it is combined with the suffix *an*, the object. Thus, from *bawa*, to carry, we have *pâmbawa*, a carrier, and *pâmbawâan*, carriage, or transport; from *bunuh*, to kill, *pâmbunuh*, a killer, or murderer, and *pâmbunuhan*, murder, or slaughter; from *jamu*, to feast, *pârjamu*, a host, and *pârjamüan*, a feast; from *buwat*, to do, *pâmbuwat*, actor, and *pâmbuwatan*, action or deed.

Mâmakai pâd'ang pârbuwatan S'am ;

Uluña bârtatah pudi, nilâm.

Wearing a sword, the workmanship of Shan :

Its hilt studded with seed-gems, and sapphires.

Pânuh, sâsak, balai pângadâpan.

Mana yang jawuh tiyada bârsâmpatan.

Full and crowded was the hall of audience ;

Those who were far found no means of entering.

Estri Mânsur mângâmpâs kând'iri

Pâmânangis mamluk kaduwaña putri.

The wife of Mansur tossed herself about,

And the mourner embraced both the princesses.

Maka titah Sri Panji, kakânda sakalian, bârântilah dâulu pârbuwat pârsingahan, karena aku ândak bârnanti disini dâulu, maka pârsingahan dipârbuwat orânglah ; Sri Panji commanded and said, my brethren, let us halt here for a time, to form an encampment, for here I mean to wait awhile ; and the encampment was made by the people. Maka arta itu dibahagiña tiga bahagai, dan sabahagai dipârbuwatkânña pakëan laki-laki dan pakëan pârâmpüan, târlalu inda-inda ; the property was divided by him into three shares, and a share was made by him into male and female attire, very admirable.

The meanings of the abstract nouns, the manner of forming which has now been described, generally flow naturally from the radicals, from which they are derived, and in every case are traceable to them. Occasionally, however, they have specific and restricted meanings, only to be ascertained by a knowledge of the language or by consulting a dictionary. Such compounds cannot be formed at pleasure, but are, in fact, established

words of the language, like the similar compounds of European tongues, made with the help of prepositions or adverbs, formations unknown to the Malay. This will be seen by some of the examples already given, but I shall add a few more. From *buru*, which means, to pursue and to chace, come *pâmburu* and *pârburu*, a hunter, and *pâmburüan*, and *pârburüan*, the chace, and game; from *asâp*, smoke, *pârasâpan*, a censer; from *ingga*, until, as far as, *pâringgahan*, a frontier; from *surub*, to order, or to bid, *suruhan*, *pâsuruh* and *pâsuruhan*, a messenger or emissary.

With the suffix *an*, or with it and either the prefix *bâr* or *ka*, are formed participles or adjectives, although the first and last formations are more usually employed as abstract nouns. This, however, is agreeable to that characteristic of the Malay language by which the same word, whether primitive or compound, is used for more than one part of speech. *Adânda jangan bârlambatan*; my sister, do not be procrastinating.

*Bangkit bârdiri, mud'a bangsawan,—
Lâmah, lâmbut, malu-malüan.*

*She arose, stood up,—
Young, noble, modest.*

Utama jiwa mas tâmpawan; perfection of the soul, beaten gold (terms of endearment).

*Diatâs kuda iya bârkândaran,—
Pârmai, mud'a, bangsawan.*

*She on a horse, riding,—
Beautiful, young, noble.*

Maka raja târsañum tiyada bârputusan; the king smiled uninterrupted.

*Arâpkân ampun yâng kalimpahan,
Arâpkân tuwanku bâlas dan kasihan.*

*Trusting to the forgiveness, which is overflowing;
Trusting to the pity and affection of my lord.*

*Târsâdu, târisak-isahkân,
Ingga tiyada buñi kad'ângâran.*

*Sobbing and sobbing on,
Until no other sound was audible.*

Ângkau, ândakku suruh mângâmpar pârmâdaui yâng kamasan; thee I mean to command to spread the golden carpet; literally, the carpet which is golden. Maka lâbu dulipun bârangkat kâudara, siyang chuwaça mânjadi kâlam, tiyada apa kaliatan lagi; mâlayinkân kilat sânjata juga yâng kaliatan; the dust rose to the sky, bright day became dark; save the flash of weapons nothing was visible.

Saruni nâfiri, säut-säutan;
Nubät dipalu, mârîâm dipasang.

The fifes and trumpets were responsive;
The drums were beaten, the cannon were discharged.

Ulubalang pâhâlawan bârlompatan,
Sâparti arimau lâpas tangkâpan.

The warriors and champions were seen
Leaping like tigers escaped from a snare.

Frequentative Verb.—A verb takes a frequentative sense, by the simple repetition of the radical, or if a compound in the same way, omitting the prefixed particle in the second member of the word, as mangusir-usir, to go on pursuing; bârbujuk-bujuk, to go on coaxing; mângamuk-amuk, to go on charging furiously. Kaduwa bârad'ik bârtangis-tangis; the two brothers wept on. Iya pârgi bârlari-lari, dan bârlompat-lompat; literally, they went on running-running and leaping-leaping. Sâgala dayung-dayung târtawa-tawa; all the waiting-maids went on laughing. Maka sâgala raja-raja dan mantri ulubalang, masing-masing nayik kâatâs lanchang, dan pilang, bârlomba-lombâan, bârlangar-langgaran, dan sâmbur-sâmburan, târlalu ramai; the princes, ministers, and warriors, embarked in their boats and pinnaces, striving with each other, rushing against each other, and dashing the water against each other, very merrily.

Reciprocal Verb.—By reduplication also, a reciprocal as well as a frequentative sense is given to the verb, and in this case, the prefixed particle is usually added to, or preserved in the second member of the word, as pukal mâmukal, to strike frequently and reciprocally; amuk-mânggamuk, to charge frequently and reciprocally; tâtah-mânâtah, to slash frequently and reciprocally. Maka raja kââmpat itu barkasih-kasihân dângau sâgala

saudaraña, utus-mângutus, pârgi d'atâng, tiyada bârputusan; the four kings were in mutual friendship as brothers, sending and receiving embassies—going and coming without intermission.

Mood.—There are no means of distinguishing an indicative mood in Malay. The verb, either in its simple or compounded form is understood to do so when without an auxiliary. A potential mood is expressed by the verbs bulih and dapat used as auxiliaries, and which, literally translated, mean, to can, or be able, and to get or find, but which have the English sense of can and may. Bulih saya pârgi katanah Jawa; I can or may go to the country of Java. Bulih iya mângabiskân pâkârjâan itu; he may, or can, complete that business. Maka putri itu tiyada dapat dipandang dâripâda sângat elokña; the princess could not be distinctly beheld on account of her excessive beauty.

Katakân, jangan takut dan ngâri,
Sâpaya kita bulih dângâri.

Speak, fear not, and be not alarmed,
So that we may hear.

A conditional is obtained by the use of the adverb grangan, sometimes written grang, probably the primitive word, although less frequently used. The word is restricted to this particular purpose, and its primitive meaning has not been determined. Bagaimana, grangan, aku mâlarangkan diya; how may, or can I prevent him? Make iya kera didalâm atiña, mana grangan gondek bâgânda yâng lâbih dikasihña; he thought to himself, which of his highness's concubines might be most beloved by him. Bagaimana grangan mimpi yâng dipârtuwan; what may have been the dream of the king? Kamana lagi aku grangan lari, karena pâd'ângña tâlah târunus; where further can I flee, for his sword has been unsheathed?

Didalâm atiña siyapakah grang?
Parâsña elok bukan kâpalang.

In his heart he said, who may she be?
Her beauty is of no ordinary kind.

Sambil bârtaña marika sakalian,
 Mana grang balatântra yâng dâmikiyan.

At the same time asking all the people,
 Whence could come such an army ?

Adakah suka grangan kakânda,
 Dikânalkân lagi, atawa tiyada.

Would my elder brother be pleased to be known.
 Or would he not ?

Jikâ ada grangan, paduka adânda, bâranak ; if it should be that her highness, the younger sister (the queen), should bear a child. Siyapa grangan, mâmadamkân tanglung itu ; who may have extinguished that lamp ?

An optative mood is expressed by the verb ândak, to will or desire, but meaning also, must and ought. Ândak aku pârabiskân pâkarjâan itu, sâpaya aku bârulih sântosa ; I must complete that labour, so that I may find rest. Kita ândak bârgurau dângân anak-dâra itu ; we intend to toy with the virgins. Ândaklah yâng dipârtuwan mânâguhkan ati paduka adânda ; your majesty should assure the heart of her highness the younger sister (the queen). Bañak pula yang ditinggal ândak mati dângân artaña ; many there were who remained behind, desiring to die along with their worldly goods. Ândaklah laki-laki mâmakai bau-baüan yâng amat arum ; a husband should use perfumes of exquisite odour.

A conjunctive mood is simply indicated by the presence of a conjunction before the verb. Jika ada grangan, pârmalsuri bâranak, jikalau disâmbuñikan ulih patek, alângkah bayikña ; if the queen should bring forth a child, and if it should be hidden by your servant, would it be well ?

A precatory mood expressing hope or desire, and equivalent to our word may, applied in this sense, is obtained by the use of the adverbs keraña, apalah, muga-muga, or samuga-muga, and barâng. The first of these words literally rendered, means, thought, or opinion of him, her, or it ; the second is the interrogative pronoun with the expletive lah, and the last the noun barâng, thing, or in composition equivalent to the English particle, ever. How, therefore, such words come to express the mood of a verb it is

not easy to understand. Jikalau, keraña, kakânda bârmöun-kâu, tiga ari lagi adânda bârjalan; if it might be that the elder brother give leave, in three days more the younger sister would go on her travels. Jikalau idup, keraña, putri, maukah lagi kakânda bârestri; if it may be, that the princess lives, would my elder brother still wed her? Jadilah keraña pâdaku sâpurti pârkataän mu itu; may it happen to me according to your word. Jikalau dapat keraña sâpurti yâng dikata ulih tuwan-âmba; if it should happen according to what is said by my lord. Ya tuhanku anugrahi, keraña, âmbamu, tat kala masuk kadalâm nâgri raja itu; oh lord, mayst thou be bountiful to thy servant when he enters the country of that king. Sârahkân, keraña, raja itu didalâm tangan âmbamu; mayest thou deliver that king into the hands of thy servant. Dibrikân Allah tala, keraña; may God grant. Maka titah sangnata pâda sâgala ajar-ajar, kamu liat apalah didalâm satrawun kamu; the king commanded and said to the soothsayers, may ye look into your horoscopes;—that is, I pray you look into your horoscopes. Châritakân apalah sâpaya kita d'ângâr; may it be that you narrate so that I may hear;—that is to say, I beseech you to narrate, that I may hear. Maka kata tuwan putri ñaüilah apalah, kitu d'ângâr; may you sing, said the princess, that I may listen;—that is, prithee sing, that I may listen. Ya tuhanku, kârjakân apalah keraña ati âmbamu bârmulyakân yâng patut dipârmulyakân; oh lord, mayest thou cause the heart of thy servant to extol him who is worthy to be extolled. Ya tuwanku tangkâp apalah akân patek, kijang duwa ekor itu; oh, my lord, mayest thou catch for me these two deer. Muga-muga and samuga-muga convey a similar sense. Maka Langlang Buwana turunlah dâri kayangan kalarangan itu kataña, e Gunungsari, bâlum lagi sanpai bilanganmu akân mati, samuga-muga iduplah puluh sâpurti sadiyakala dângân kadayaumu; jangan lagi marabahaya; Langlang Buwana descended from the sky, and going to the coffin said, O, Gunungsari, your appointed hour has not yet come; may you live again in health, as before, with all your kindred; be unfortunate no more. Samuga-mugalah dângân tulung sâgala dewa-dewa; may it come about by the aid of all the gods. E! wong

Galuh, muga-muga angkau gagah, brani jayeng satru ! O ! man of Galuh, may you be powerful and courageous, victorious over your enemies. Barâng has also the sense of "may," expressing desire. Bârâng ditambah tulian pangkatña ; may God increase his rank ; literally, may the rank of him be increased by God. Barâng disampaikan Allah surât ini kapâda sâhõbât beta ; may God cause this letter to reach my friend. Barâng diampuni patek keraña ; may your servant be forgiven.

An imperative mood is expressed simply by the personal pronoun following, instead of preceding the verb as it usually does in the other moods, as pârgi kamu, go thou, and mari tuwan, come, sir. Sometimes the pronoun of the second person in this mood, has the preposition ulih, by, before it, when the verb must be considered passive, although it wants that form. Plehrahkân ulih kamu akân putri bongsu itu ; cherish thou the younger princess ; but literally, be cherished by you to the younger princess.

Tenses.—Time is often left to be inferred from the context, and, indeed, is expressed only when it is indispensable to the sense that it should be specified. The tenses, when they must be specified, are formed by auxiliaries which are either verbs or adverbs. The verb, either in its simple or compounded form, expresses present time, when no other is specified or implied, as beta bârjalan, I walk ; kamu tidor, you sleep ; diya makan, he eats. When it becomes necessary to state present time, such adverbs as sâkarang, now, and baharu-ini, just now, or the verb ada, to be, are employed. Sudah bârjalan-kaki târlalu jauh, sâkarang beta bârânti ; having travelled far on foot, I now rest. Maka titah bâgânda baharu-ini puwas rasa-atiku, ulih mati siputri itu ; the king commanded and said, now my heart is satisfied by the death of that princess.

A preterite or past time is expressed by the auxiliaries, sudah, tâlah, abis, and lalu placed before the verb. Sudah means, past, done, spent, and also the adverb, enough.

Satâlah siyang sudah kataïan,
Durapun kaluwar lalu bârjalan.

When daylight appeared,
Dura went forth and proceeded on her journey.

Sakutika bârwayang, ayampun bârkukuk duwa tiga kali; aripun siyanglah, maka wayang pun sudah, maka d'alangpun pârgi mandi; tâlah sudah mandi, lalu pulang kabalai tumânggung; while the drama was acting, the cock crew twice or thrice; the drama ended, and the actor went to bathe; having bathed, he returned to the hall of the Tumanggung. Sâpurti bunga srigad'ing yâng sudah târlayu; like a srigading flower which has withered. Satâlah sudah iya bârkera dâmikiyan itu, maka iyapun kâmbali tiyada jadi pârgi kaputri itu; when she had thus pondered, she returned, and did not go to the princess.

Tâlah means, ago, past. Maka did'ângâr Chandra biduwan, itupun chuchor ayâr-mataña, târkânâng suwamiña yâng tâlah mati; it was heard by Chandra, the public singer, and thereupon she wept, remembering her husband who was dead. Dângân pârmâisuri itu, tâlah bârapa lamaña dan sudah tiyada aku bâranak; with the queen it has been a long time, and I have had no children. Maka ayânda bâgânda tâlah ilang; and his royal father died,—that is, literally, was lost. Karana nâgri ini, tâlah disârahkân ulih bâgânda kapâda tuwan-âmba; for this kingdom has been made over by his highness to my lord. In the following example, however, a kind of future time seems to be expressed by tâlah. Esuk ari, tâlah kita pârgi mâlihat diya; to-morrow I shall have gone to see it.

Abis means, ended, finished. Maka Sri Panji tiyadalah târbâchara lagi mâlihat kalaküan itu, karana rasa atiña akân sâgala paraputri abis târtangkâp itu, lalu ditikâmña pula; Sri Panji seeing this state of things, said no more, because of what he felt for the princesses thus taken captive, and he began again to stab. Maka sâgala pârkataän sangnata itu, abis did'ângâr ulih raja kaduwa itu; all the words of the monarch were heard by the two princes. Maka sâgala pârkataän itu abis dichâritakân pâda bâgânda itu; all these words were related to his highness. Maka sâgala kapal itu abis masuk kalabuhan Sumandranâgara; all the ships entered the harbour of Sumandranagara. Sâgala dayâng-dayâng dan pârwara abis bârlarian; all the waiting-maids and hand-maids ran away.

Lalu means, to go, or pass, and gone, past. Maka dibalâs pula, ulih Misa Tandraman, kâna lambungan Ratu Purbaya,

lalui jatuh dâriatâs gajahña, lalu mati; Misa Tandraman retaliated, and king Purbaya hit in the flank, fell from his elephant and died. Maka mantri itu kalah, ulih ulubalang, lalu malu; the councillor defeated by the warrior was ashamed. Two of these auxiliaries are often combined, when they constitute a perfect preterite. Adapun taman itu yâng patek bârbuwat akân pârsâmbah itu, tâlah sudah patek bârbuwat; the garden which your servant was making for an offering, your servant has made. Satâlah sudah abis ditilikña, maka ditulisña; when they had spied, they wrote down.

Future time is expressed by the verbs mau, literally, to will, and ândak, to desire or intend, and sometimes by the preposition akân. Aku mau pârgi kâdesa; I will go to the country. Iya mau bârlayar esuk; he will sail to-morrow. Aku ândak bli timah dan sisik-pâñu, akân tukar dângan mas urai; I will buy tin and tortoiseshell to exchange for gold-dust. Maka tatkala tuwanku masuk kapâda paduka ad-ânda, maka mau iya turun dâriatas pâtranaña; when my lord goes in to her highness, your younger sister (the queen), she will descend from her chair of state. Maka kata pârmisuri pâda ad-ândaña, santaplah, tuwanku, barsama-sama kita, maka iya tiyada mau; the queen said to her younger sister, eat, my mistress, along with me, but she would not. Jikalau ada kurniya tuwanku, patek akân mâmreksakân diya; by my lord's grace, his servant will enquire into it. Maka kata sâgala dayâng-dayâng, marilah kita bârtaruh; siyapa alah, ambil subângña. Satâlah itu, maka kata anak d'ara-d'ara itu, putri Nila Kândi akân mânang; the hand-maids said among themselves, come let us wager, whoever loses, let her ear-rings be taken; and the maidens said, the princess Nila Kândi will win. Tiyada akân lama tuwanku disini; my mistress will not be long here. Maka kata iya, wahe! ayânda kamana aku akân pârgi; she said alas! father, whither shall I go?

An interrogative sense is given by the inseparable suffix kah, applied either to the verb itself, or to any other word in the same sentence with it. Lihatlah âmbakah alah ulihña, atawah iyalah alah ulih âmba; see, whether am I conquered by him, or he conquered by me.

Säorâng pärâmpüan mud'a bâstari,
Adakah kakânda mau bârestri?

A woman, young, well bred;
Will my elder brother wed her?

Siyapakah mambawa aku kamari; who brought me hither?
Maka kata iya, antukah, atawa manusiyakah yâng bârsuwara
didalâm prut ikan; are you goblin or man that speak in the
belly of that fish?

The suffix lah, tah, and pun, are applied mostly to the verb,
but also to other parts of speech. These are chiefly expletives,
for they cannot generally be considered, in any way, to contri-
bute directly to the sense. The affix lah, however, seems to be,
occasionally, an exception, for it may be found turning a noun or
adjective into an intransitive verb, as in the following example:—
Maka ari pun mâlamlah, maka bulanpun tranglah; day became
night, and the moon shone bright, is the sense intended to be con-
veyed, but the words are simply, "and day, night, moon bright."
I have no doubt that their chief purpose is to satisfy the ear,
an object to which the Malay language so often sacrifices.
Adalah kapâda suwatu ari d'atânglah orâng mambli bras; it
happened on a certain day that a man came to buy rice.
Satâlah malâm sudahlah ari, maka bârlayarah angkatan;
when the day broke the expedition set sail; literally, when
night was day the expedition sailed.

Satâlah pätang sudahlah ari,
Putri bârmöun, lalu kâmbali.

When night became day, the princess,
Taking leave, returned.

Bârapa lamaña, maka Raden Inu bâsarlah; after a time,
Raden Inu grew up. In all these examples, the sense is
equally perfect without, as with the particle. Tah is used in
the same manner as lah, but less frequently. Pun is used
also in the same manner, but seems sometimes to admit of the
sense of, too, or, also; and when united to the demonstrative
pronoun itu, it makes an adverb with the sense of, thereupon.

Present Participle.—The adverbs sâraya, at the same time,

sâdâng, sâdâng-lagi, sârta and sâlâng, whilst, placed before the verb, give it a sense which, in English, may be rendered by a present participle. *Iya mânâmba sâraya mângâmpir bâgañda* ; he bowed approaching the king. *Tatkala itu, rajapun sâdâng sâmâyâm, diadâp ulih sâgala raja-raja* ; at that time the king was sitting on his throne, all the princes being before him. *Maka dibuka pintu gâd'ong itu, maka didapâtiña tuwan putri sâd'âng-lagi mânangis* ; the door of the prison was opened, and the princess was found by him, still weeping. *Ada yâng mânunggang kârbau, sârta mâmuwatkân ârtaña, dan bâkal-bâkalanña* ; some rode buffaloes, loading their goods and provisions (along with them). *Maka patek pun malu pula, sâdâng iya pâràmpüan, lagi satiya dângân tuwanña* ; your servant was ashamed that she being but a woman, yet was so faithful to her mistress.

The various inseparable particles of the verb, whether to distinguish it from other parts of speech, to give it an active, causal or transitive sense, or to form a verbal noun, belong mostly to the written language, and are but sparingly used in the oral. We can fancy, indeed, a period in the history of the Malay in which they may not have been used at all, the simple radicals being found sufficient for all the ideas of a rude people and an unwritten tongue. The most frequently employed of these inseparable particles, it will be observed, begin all with labials, viz., b, m, and p, the easiest and earliest pronounced consonants of all languages. These, united by a vowel to a liquid, or to a nasal, form the principal verbal prefixes. They have, by themselves, no meaning, nor can they be traced to any other words. The principal particle which gives a passive sense to the verb, is in sound identical with the preposition *di*, at, in, or on ; but in sense there appears no affinity between them, nor is it likely that the one can have been derived from the other. The prefix *ka* is identical in sound with the preposition of the same name, but does not seem to have any connexion with it. The affix *an* has by itself no meaning, and is not traceable to any other word. All we can say of it is that it is composed of the simplest vowel and most frequent nasal of the Malay language, and that it also exists in the Javanese with the same use. The transitive

affix *kân* may be the preposition *akân* abbreviated, and in this form annexed inseparably to the verb. To express a transitive sense, indeed, the preposition can often be substituted for the inseparable particle, and is occasionally superadded without apparent necessity. *Karana iya tau māmrentahkân nâgri*, and *karana iya tau mamrentah akân nâgri*; for he understands governing a country, are equally correct. *Tatkala raja mânângâr chakâp Laksâmana itu, maka bâgândapun sigrâ mânanggalkân pakkëan dâri tubohña, lalu dianugrahkân akan Laksamana*; when the king heard the proposal of the *Laksamana*, he stripped his garments from off his person and presented them to him. The prefix *târ* is, as already mentioned, the same particle in sound, that gives intensity to an adjective or adverb, and there seems some remote affinity between the two uses to which it is put, but, in either sense, the particle is not traceable to any other word of the language.

Respecting these verbal particles, it may be added that *bâr*, *mâ*, *pâr*, and *târ* are peculiar to the Malay language, while *di*, *ka*, *pâ*, and *an*, are common to the Malay and Javanese, and used for the same purposes. The transitive affix *kân* is found in Javanese, only in the factitious language of ceremony, and the preposition *akân* does not exist in it at all. Not improbably, therefore, the Javanese borrowed this affix from the Malays. The transitive affix *i*, far less frequent than *kân* in Malay, is the ordinary transitive particle of the Javanese popular language. In Malay, found chiefly in the written language, it seems not unlikely to have been borrowed from the Javanese.

Finally, it must be observed respecting the verb, that although the transitive and intransitive particles, and the auxiliaries which express time and mood are frequently written, and always when indispensable to the sense, yet they are also frequently omitted, and the reader left to gather the modification of meaning from the mere context. It has been well observed that the most perfect forms of language give the understanding no more than mere hints, and this remark applies eminently to the Malay. The following short passage will serve as an example:—*Maka ari pun malâmlah, maka bulan pun tranglah, masuk sinârña kadalâm maligai itu, sâpurti*

chahya orâng bayik parâs, tatkala iya tarsâñum. This, so as to make sense of it is,—night came on, and the moon was bright; her beams entered the palace, like the expression of a beautiful woman when she smiles; but the words are all radicals, and there is not a single auxiliary to mark time or mood. The noun malâm and the adjective trang, bright, are made to serve the place of verbs. Yet with all this absence of concatenation, the mere hints are sufficient, and the sense by no means difficult to make out.

ADVERB.

The Malay adverbs are, some of them, primitive words, as sâkarang, now; däulu, formerly; juga, likewise; sini, here, and sana and situ, there; tiyada, no; bukan, not at all; bâlum, not yet; but a great number, also, are compounded of other parts of speech. In conformity with the versatile genius of the language, some are merely other parts of speech of which the adverbial character is only discovered by their position following the verb. Thus bayik, good, becomes, well; bañak many, much; baharu, new, newly; atâs, above, aloft; and bawah below, the adverb underneath. Adverbs are, sometimes, formed by mere repetition of another part of speech; thus, from gupuh, to be in haste, gupuh-gupuh, hastily, hurriedly; and from tiba, to fall, tiba-tiba, unawares, unexpectedly. The compounded adverbs consist of two or more other parts of speech. In this manner we have, from a pronoun and a noun, apakala, bilamana, and manakala, when, literally, at what time. With a preposition and a primitive dverb are formed such words as kasini, hither, literally, to here, and kasana or kasitu, thither, literally, to there. With the abbreviated numeral sa, one, united to a noun or adjective, we have a considerable number of adverbs, as from orâng, man or person, säorâng, alone, literally, one man or person; from kali, time, sakali, once, literally, one time; from sungguh, true, sasungguh, truly; from bânâr, right, sabânâr, rightly. To the adverbs thus formed with the numeral sa, is often affixed the pronoun ña, without any perceptible change in the meaning, although in this case, there is

generally some reference to an antecedent. *Säorânña*, alone, in this instance, is literally, one man alone of it. By a reduplication of the main word joined to the numeral *sa*, we get adverbs of various meanings. Thus, *säorâng-orângña*, is individually, or man by man; and from *ari*, a day, and *täun*, a year, we have *säari*, or *säari-ari*, daily, and *sataün*, or *sataün-täun*, yearly. By prefixing to a noun the adjective pronoun *tiyâp*, every, we obtain *tiyâp-ari*, daily, or every day; *tiyâp-täun*, yearly, or every year; and *tiyâp-bulan*, monthly, or every month. With the preposition *bagai*, to, which, however, is also the conjunction, as, joined to the demonstrative pronouns, *ini*, this, and *itu*, that, we have the adverbs *bagaiini*, and *bagai-itu*, thus, and so. A considerable number of adverbs, affording another instance of the versatility of the Malay language, is formed by the intransitive verb with the inseparable prefix *bâr*; as from *mula*, beginning, *bârmula*, at first, which ought to mean to begin, or to commence; and from *puluh*, ten; *ratus*, hundred; and *ribu*, thousand; *bârpuluh*, by tens; *bâ ratus*, by hundreds; and *bâribu*, by thousands; from *ganti*, to change, *bârganti-ganti*, successively; and from *turut*, to follow, *bârturut-turut*, consecutively. In all these cases, the compounded words are strictly verbs, used adverbially. Even with the verbal affix *an*, or with it and the prefix *bâr*, adverbs are, occasionally, formed, as from *mudah*, easy, *mudah-mudahan*, easily, readily; and from *sama*, with, *bârsama-samäan*, together. The compounded adverbs thus described are fixed and accepted words of the language, and new ones cannot be arbitrarily formed. Adverbs, or at least, adverbial expressions, can be formed at pleasure, by the use of the preposition *dângân*, as *dângân siyang*, by day-light; *dângân bâringin*, longingly; *dângân-tiyada*, without, not possessing; *dângân sâmpura*, perfectly; *dângân sapurtina*, suitably.

The few following examples will show how the adverbs are used:—*Jangan buta itu, jikalau dewa di kayangan, sakalipun tiyada dapat mângalahkân tunggal itu*; not only not this goblin; not all the gods of the empyrean could overcome this banner. *Maka dichyum dipâluhña kataña, utama jiwa, kakânda samugalah dângân tulung sâgala dewa-dewa, tuwan bârtâmu dângân kakânda, jika tiyada, antahkân bârtâmu, antahkân tiyada,*

karana kakânda ândâk dibunoh ulih Misa Tanduraman; he kissed and embraced her, saying, O my soul, haply, by the aid of the gods, you may again meet your elder brother, perhaps meet him and perhaps not, for Misa Tanduraman desires that your brother should be slain. Bahawa, sasungguhña, sakalian ini dâripâda alah dan bârkâmbali iya kapâdaña; truly, all is from god, and all returns to him. Jika paduka kakânda grangan mâliat rupa tuwanku ini, nisehaya lupalah, grangan makan dan minum, dan tidor; mâlayinkân चाहया तुwanku pâda atiña; itu, dan dipandang-pandang pâda mataña; if his highness should see but the sight of my mistress, assuredly he would forget to eat, to drink, and to sleep; her light alone would enter his heart and be visible to his eyes. Maka uritaña, bagânda bârestrikân putri Bongsu, kunun, maka iya pârbuwat sabuwah nâgri bârnama Prabajaya, maka bâgânda ditinggalkân akân estrîña, kunun, di nâgri itu, maka iya pulang mângadâp ayânda bonda bâgânda; the story goes that the prince, after having wedded the princess Bongsu, built by supernatural skill a city called Prabajaya, and there leaving his wife, he returned into the presence of their highnesses his father and mother.

Rayâtña bârkâtî, tiyada bârbilang;

Nagriña ramai tiyada kâpalang.

His subjects were by hundreds of thousands,—countless;

His kingdom without measure.

CONJUNCTIONS.

The principal Malay conjunctions are dan, and; atawa, or; tâtapi, abbreviated tapi, but; jika, jikalau, kalau, or kalu, if; mâlayinkân, except; sâpaya, in order that; and sâpurti, as. Dan is evidently the Javanese word of the same sound, but more generally in that language written lan. Supaya and sâpurti are equally Javanese as Malay. Atawa and tâtapi are Sanskrit. The remaining conjunctions are exclusively native. Mâlayinkân is literally a causal verb of which the radical word is layin, other, or different, and the word literally rendered means, to make different. How so clumsy a word came to be converted into a conjunction, it is hard to say. With the conjunctions, ought, I think, to be included a particle of

constant occurrence in prose writing, although seldom in poetry, and not at all in conversation. This is *maka*, used to join sentences and members of sentences, but not words. In Malay it has no meaning that can be rendered by an English equivalent. I suppose the word to be the same, although not used in the same way, as the Javanese *mongka* or *mangka*, meaning, and, also. Perhaps the nearest English translation of *maka* would be, and, or now, used as a connective. The use of the conjunctions is simple and easy, and abundant examples of their application have already been given.

REDUPLICATION.

The practice of reduplication is so frequent in Malay, that it requires to be separately considered. In some cases it consists in a simple repetition of the whole word, as *mata-mata*, a scout. When however, to a radical, there is annexed an inseparable prefix, this is usually omitted in the second member of the reduplication, as *bârlari-lari*, to run on; *bârturut-turut*, consecutively. But when, as before stated, the word is a verb having a reciprocal sense, the particle is annexed to the second member of the reduplicated word and not to the first, as *bunoh-mâmbunoh*, to slaughter frequently and mutually; *tâtak-mântak*, to slash frequently and mutually; *tikâm-mânikâm*, to stab frequently and mutually. Sometimes, the reduplicated word is a primitive of which the etymology cannot be traced, as *antar-antar*, a rammer; *manggi-manggi*, the name of a species of mangrove; *adâp-adâp*, rice presented at a marriage ceremony; *rama-rama*, a butterfly. More frequently the etymology can be traced, although the derivation is often whimsical. Thus, from *mata*, the eye, seems to come *mata-mata*, a scout or constable; from *anak*, young, or progeny, *kanank-kanak*, a child, and *anak-anakan*, a puppet; from *apit*, to press, *apit-apitan*, a press, and also a chess-board; from *kuda*, a horse, *kuda-kuda*, a bench, and also a wooden frame; from *ular*, a snake, *ular-ular*, a brook or rivulet; from *kera*, to think, *kera-kera*, conjecture or notion; from *api*, fire, *api-api*, a firefly, and also a species of mangrove used for fuel. Adverbs are frequently formed by the reduplication

of other words, as from *kuñung*, sudden, *kuñung-kuñung*, suddenly ; from *asing*, separate, *asing-asing*, and probably *masing-masing*, separately ; from *suñi*, solitary, *suñi-suñi*, alone ; from *diyâm*, to be silent, *diyâm-diyâm*, silently ; from *churi*, to steal, *churi-churi*, stealthily, clandestinely ; from *malu*, modesty, *malu-maluan*, modestly ; from *minta*, to beg, *minta-minta*, a beggar or mendicant.

Often the reduplication of an adjective makes only an intensive, as *bâsar-bâsar*, very great ; *manis-manis*, very sweet ; *tuwah-tuwah*, very old ; *tinggi-tinggi*, very high ; *luwas-luwas*, very spacious. The mere love of alliteration, has, no doubt, contributed to multiply these reduplicatives, as it probably has, the adoption of other words of the same character, although not coming strictly under this head. Thus we have two words for, to glitter or dazzle, united as one in *gilang-gâmilang*, effulgent. So *laki*, a male human being, or a man, is most generally written and pronounced *laki-laki*, while its stubborn correlative *pârâmpüan*, a woman, is incapable of reduplication.

A few reduplicatives are occasionally abbreviated. Thus, for *laba-laba*, a spider, we have *lâlaba* ; for *langit-langit*, a canopy, *lâlangit* ; for *laki-laki*, a man, *lâlaki* ; for *layang-layang*, a swallow, *lâlayang* ; for *lomba-lomba*, a porpoise, *lâlomba* ; for *jawi-jawi*, a fig-tree, *jâjawi* ; for *pundi-pundi*, a scrip, *pâpundi* ; and for *puwah-puwah*, frizzly, *pâpuwah*.

SYNTAX.

The simple structure of the Malay requires few rules of syntax, and most of them have been already given. The words in a sentence follow each other in the natural order of ideas, and seldom admit of transposition. They would otherwise form a mere jumble, from which it would be impossible to extract a meaning.

The nominative may either precede or follow the verb, but in the oral language generally precedes it, except in the imperative when it commonly follows it. When the sense is interrogative, this is determined by the presence of an interrogative pronoun or by the affix *kah* already described.

The object follows the verb or the preposition which governs it. The last of two sequent nouns, or a personal pronoun following a noun is in the genitive or possessive case. By this rule is explained a number of compounded words, as *tukang-bâsi*, a blacksmith, and *tukang-mas*, a goldsmith, which literally rendered are, artificer of iron and artificer of gold. By it, too, is explained the presence of the cardinal numbers before the noun, and before tens, hundreds, and thousands in the compounded numerals. *Tiga orâng*, three men, *tiga-puluh*, thirty, are literally, three of men, and three of tens. The adjective is placed after the noun or pronoun which it qualifies. Words expressing multitude or quantity may precede the noun when they are, in fact, nouns governing a genitive case; or may follow it when they are adjectives agreeing with it. Thus for much rice, and for all men, we can either say, *bañak bras*, and *samuwa orâng*, or *bras bañak*, and *orâng samuwa*, the literal senses, in the first case, being much of rice, and all of men. The demonstrative pronouns may precede or follow the noun, but usually follow it. The interrogative pronouns precede the noun. The relative follows the antecedent.

The loose and unconnected structure of the Malay language admits of very little inversion, and consequently, of very little variety. A sentence to be intelligible must be short, and in prose composition a certain class of words is employed, of which the only apparent use, for they do not aid the sense, is like that of European punctuation, to mark paragraphs, sentences, and clauses of sentences. To render them, literally, by English synonymes is I believe impossible. They are as follow;—*maka*, already described—and, now; *adapun*, moreover, besides; *arkian*, so, then; *bahawa*, lo! *bârmula*, to begin; *sabârmula*, at first; *hăti*, pronounced *hăta*, to, until, even; *s'ahidăan*, witness, evidence; *alkăсах*, in a word. The four first are native words. *Bârmula* and *sabârmula* are Sanskrit with Malay prefixes. *Hăti* and *alkăсах* are Arabic, and *s'ahidăan*, apparently Arabic with a Malay affix. To these may, perhaps, be added a phrase of very frequent occurrence, *târsăbutlah pârkatăan*, it is said, but literally, the word or saying is pronounced. It is the combination of a Malay with a Sanskrit

term. These words are not used in conversation, because the intonations of the voice supply their places, and in metre they are rendered unnecessary by lines, couplets, and rhyme. From the presence of this class of words, so many of them foreign, and from the well-known fact that verse, in all languages, historically precedes prose, it may be suspected that Malayan prose composition is of comparatively modern origin. In Javanese, where, with the exception of epistolary writing and legal instruments, no prose exists, or, in other words, where all literature is in verse, the class of words now described is not found. Independent of the words thus mentioned, the copulative conjunction *dan*, and, is of very frequent occurrence, as in this example. *Orâng itu mǎñâmbah bârahla yâng dipartuwanña, daripâda kacha, dan tulang, dan tâmbaga, dan timah, dan gadîng, dan batu, dan mas, dan perak*; this people bows to the images which they worship,—images of glass, and of bone, and of copper, and of tin, and of ivory, and of gold, and of silver. In the course of a single page the particle *maka* alone, is pretty sure to occur some fifteen or twenty times. This, with the general absence of vigorous thought, necessarily gives to Malay prose a very monotonous and trivial character.

Malay verse, on account of the stanzas and rhymes, admits of more transposition than prose.

*Tâlah târbungkar sudahlah sauh,
Layar dipasang, bād'il gâmuruh.*

*When the anchor was weighed,
Sail was made and the cannon roared.*

*Maskipun tidak, ayahña bǎrpâsân,
Sapatutña, iya, beta plehrahkân.*

*Although her father gave me no injunction,
I will cherish her suitably.*

In the first example, the nominative and auxiliary are made, contrary to the usual order, to follow the verb. In the second, the objective precedes both nominative and verb. In both instances the transposition is, evidently, made for the sake of very indifferent rhymes.

PROSODY.

The Malay language is remarkable for its softness of pronunciation. Vowels and liquids occur frequently, and as a general rule, no consonant coalesces with any other than a liquid. It is, moreover, as before mentioned, a rule of Malayan prosody, that no consonant can follow another without the intervention of a vowel, unless one of them be a liquid or a nasal. The only exceptions are the transitive particle *kân*, and a few foreign words, as *preksa*, to enquire; *sâksi*, a witness; *bâkti*, an obeisance, or a gift; *seksa*, punishment; *pâksi*, a bird; *tatkala*, when, at the time that; *sâbda*, a command; and *asta*, the hand; which are all Sanskrit; *bâkcha*, a scrip, which is Telinga; and *paksa*, force, which is Javanese. Even in some of these the letter which makes the exception is usually elided in pronunciation, so that *preksa* becomes *presa*, and *seksa* *sesa*, the vowel being pronounced long as in French words written with a circumflex accent when the Latin sibilant is omitted. In softness, the Malay, indeed, even excels the Italian itself, to which, in this respect, it has been compared. The combination, for example, of an ordinary consonant with a sibilant not unfrequent in Italian, is inadmissible in Malay. Even a nasal cannot, in Malay, be made to coalesce with the sibilant.

There exists in Malay no native words for prose, for poetry, or for rhyme. The word by which poetry is distinguished is the Arabic, *s'aâr*, pronounced *sayâr* by the Malays. Malay verse consists, some of rhyming couplets, and some of quatrains, in which the alternate lines rhyme. Attempts have been made to discover in it the measures of Greek and Latin prosody, and this too, along with rhyme, but in a language so simple in its structure, it was hardly reasonable to look for them. A distinction into long and short syllables, and of feet formed from them, is certainly altogether unknown to the Malays. The ear alone seems to be consulted in the construction of Malay metre, and contrary to what might have been looked for, and

judging by the results, it has proved a very fallacious guide. The number of syllables in the lines is so variable, that in the same poem they will run, without regularity or correspondence, to from eight to twelve. The rhymes are singularly imperfect, and this is the more remarkable, since euphony is so fastidiously attended to in the construction of words and sentences. One only wonders how any people can consider as rhymes at all, such terminations as the Malays accept for them. Now and then, indeed, we have very just ones in the European acceptance, but they are only exceptions. A rhyme is considered good if the terminal letters be the same in the corresponding lines, without any reference to the sounds which precede it. *Târtawa* is a rhyme for *saya*; *bahasa*, for *muka*; *jalan*, for *pöun*; *bârdâbâr*, for *gumâtâr*; and *d'iri* and *pârgi*, for *ati*. Sometimes one nasal is considered a rhyme for another, and thus *bandan* and *pandang* are considered rhymes. Frequently the same rhyme runs without variation through several consecutive lines. The effect of all this, on the European ear, is, certainly, anything but harmonious.

The only thing like regularity that I have been able to discover in Malay metre, consists in the necessity of there being, always, four accented syllables in each line. The following, with the accented syllables marked, is an example of the couplet, unusually regular both as to rhyme and number of syllables :—

*Âtina sângât bârsáyu-sáyu,
Sâpûrti dângung bârpúput báyu.*

*Her heart was sad—sad,
As a murmuring sound wafted by the wind.*

The following is an example of the quatrain :—

*Jíka tiyáda kárna búlan,
Másakân bintang tímur tíngi,
Jíka tiyáda kárna túwan,
Másakân ábâng dátâng mári.*

*But for the moon would the eastern star be high,
But for you would I come hither.*

The eastern star is supposed to be attracted by the moon, and the lover, in like manner, by his mistress. Each line here

consists of nine syllables. Here is another specimen of the quatrain :—

Kálu túwan jálan dāúlu,
Chárikán sáya dāwun kambója,
Kálu túwan máti dāúlu,
Nántikán sáya dipintu swárga.

If you go first, seek for me a leaf of the kamboja tree ;

If you die first, wait for me at the gate of paradise.

The kamboja (*Plumeria obtusa*) is planted in burial grounds, and is the cypress or yew of the Indian islanders.

MISCELLANEOUS REMARKS.

Some characteristics of the Malay, not yet noticed, require attention. It admits of the combination of two words to the formation of a compound. Some of the words thus formed are composed of native elements, some of Sanskrit, and some of both conjoined. Of the native compounds, the following are examples : —manis-mulut, eloquent,—literally, sweet-mouthed ; mulut-panjang, babbling,—literally, long-mouthed ; mabuk-ombak, sea-sick,—literally, wave-drunk ; lentang-bujur, diagonal, literally, long-athwart ; bulat-bujur, oval,—literally, round-long ; mata-ari, the sun,—literally, eye of day ; sâd'âp-ati, contentment,—literally, gratification of heart ; ibu-tangan, the thumb,—literally, mother of the hand ; mata-kaki, the ankle,—literally, eye of the foot ; mata-jalan, outpost,—literally, eye of the road ; mata-ayâr, a spring,—literally, eye of water ; arâng di muka, affront,—literally, charcoal on the face ; anak-kunchi, a key,—literally, child of the lock ; anak-prau, a mariner,—literally, child of the boat ; batu-brani, the magnet,—literally, potent stone ; buwah-pinggang, the kidneys,—literally, fruit of the loins ; tâmpurung-lutut, the knee-pan,—literally, coconut-shell of the knee ; ibu-jari, the thumb,—literally, mother of the fingers ; anak-dayung, a rower,—literally, child of the oar ; karatan-ati, malice,—literally, rust of the heart ; ati-kâchil, grudge,—literally, little heart ; ati-bâsar, presumption,—literally, big heart ; ati-putih, sincerity,—literally, white heart. Of compounds from Sanskrit, we have such as dina-ari,

break of day, the dawn; sukachita, joy; sârbanika, various, sundry; dukachita, grief; mahamulya, most exalted; trisula, a trident. Of words of mixed elements, we have mangkubumi, the title of a councillor,—literally, nursing the earth; muka-papan, impudent,—literally, face of board; ulubangsa, family,—literally, source or fountain of race; mahabâsar, most great; mahatingi, most high; pânuh-sâsak, crammed full; and triujung, a trident, from the Sanskrit numeral three, and the Malay ujung, point.

In Malay, the figurative meanings of words flow naturally and obviously from the literal, and are so rarely remote from them that they are easily traced. In this respect, it often runs parallel to our own language. The following are a few examples:—Kâpala is the head, and also a chief or headman; ulu is the native name for the head, kâpala being Sanskrit; and it is, also, upper part or upper end; pusat is the navel, and also the middle; tâlinga is the ear or auditory organ, and also the handle of a vessel; dadâ is the breast, and also the heart or conscience; layar is a sail, bârlayar to sail, and layaran sailing; malu is shame, and also modesty; ati is the heart, and also the disposition; murâm is gloomy, dark, and also sullen; tajâm is sharp, and also mentally acute; panas is warm, and also ardent; masâm is sour, and also crabbed; manis is sweet, and also mild or gentle; lâmbut is soft, and also effeminate; lidâh-panjang is long-tongued, and also babbling; antuk is to nod or decline the head, and also to be drowsy; korâng-ati is almost literally the English word, spiritless; mângugu is to ruminate, and also to muse; and buwang is to throw, to fling, to throw away, to lose, to reject, and to expel, just as the word “to throw,” in English, has all these meanings.

In a few cases, the connection between the figurative and literal meaning of words, although, as to etymology, certain enough, is not quite so obvious as in the examples now given. Thus, from amat, very, exceedingly, comes the transitive verb amati, to gaze or look curiously at; from lalu, to pass, the transitive verb lalui, to pass over or traverse, as also to resist or oppose; from lalu also, the adverb târlalu, surpassingly; from patah, to break, sapatah, a bit, and also a word or part of

speech ; from laut, the sea, málauti, to navigate ; from siku, the elbow, sikukân, to pinion, an operation which consists in binding the elbows to the arms by the sides ; from labuh, to drop or let down, bârlabuh, to anchor, and labuhan, an anchorage ; from jabat, to touch, jabatan, the touch, and also, an office or public trust ; from kirim, to send, kiriman, a gift, and also a charge or thing entrusted ; from buñi, sound or noise, buñi-buñian, music ; from bau, smell, bau-baüan, perfumes, odours ; from ingga, until, as far as, târingga, bounded, limited, and pâringgäan, boundary, frontier ; from alus, fine, subtle, alusi, a transitive verb, meaning to scan or scrutinise ; from pukul, to beat, pâmukul, a hammer ; from d'iri, self, bârd'iri, to stand erect, d'irikân and mândirikân, to erect or cause to stand, and târd'iri, erect, standing.

In general, Malay words do not admit of abbreviation. Indeed, in a language of which the majority of primitive words do not exceed two syllables, there is neither room nor call for it. In a few instances, however, it is practised, especially in the oral language. Thus, for ampâdal, the gizzard, we have often pâdal ; for amas, gold, mas ; for ambalau, lac, balau and malau ; for aringân, light, not heavy, ringân ; for arimau, a tiger, rimau ; for ama, mother, ma ; for ayun-ayunan, a cradle, yun-yunan ; for ampâlam, a mango, pâlam ; for ambachang, the fetid mango, bachang ; for ampuña, to own, puña ; for âmbun, dew, bun ; for âram, to brood or hatch, ram ; for uwang, money, wang ; for uwa, uncle, wa ; for iyu, a shark, yu ; for ign, a yoke, gu, and for tiyada, no, tada and ta.

A singular kind of variety is found in some words apparently synonymes, and which, I think, cannot be attributed to their being derived from different dialects, or to variations of orthography. The iguana lizard is, with equal correctness, bewak and biyawak ; top or summit is pochak, puchak, puchuk, mâr-chuk and kamuchak ; tumult is aru-ara, aru-biru, and uru-ara ; a ladle is send'uk, sund'uk, chid'uk, and chund'uk ; to gush or spout, is lanchur, panchur, panchar, chuchur, manchar and sâmbur ; to tear or rend is charek, chabek, and subek ; to rub is gosok, gesek, and goñoh ; to swarm or crowd round is krubung, krumun, and rumung ; to tread or tramp is pijak,

jijak, injak, and irik; to water or irrigate is dirus, jurus, and irus; to fall or tumble is râbah, ribah, and rubah; thin or tenuous is nipis, tipis, mipis, and mimpis, and the negative adverb no is tiyadak, tiyada, tida, tada, and ta. Abbreviation will account for some of these cases, and the commutation of consonants for others; but the majority cannot be so explained, and perhaps we may conclude that the latitude and mutability which belong to Malay etymology characterise also, to some degree, its pronunciation.

The great advantage of the Malay, as a language of general use, consists in the easiness of its pronunciation, and its freedom from inflexions. It resembles, in this respect, one of the ancient and complex languages of Europe or Asia, broken down to a modern one by being stripped of inflexions. There is assuredly, however, no evidence to show that such a process ever took place with it; and certainly there is no known language of complex structure to which, as a parent, it can be traced. From this simple character of the language, a competent knowledge of it, for the ordinary affairs of life, is readily acquired by strangers. It is this facility of acquisition, aided by the enterprising, or perhaps the roving character of the nation of which it is the vernacular tongue, that has given it so wide a currency, and made it the common medium of intercourse, for many centuries, from Sumatra to the Philippines, and from the peninsula to Java and Timur. We may be tolerably sure that a language of complex structure and difficult pronunciation would never have acquired so wide a diffusion.

The defects of the Malay are those which are incident to the language of a people whose ideas are circumscribed, and whose advancement in social improvement, although not inconsiderable, falls far short of that of the principal nations of continental Asia. But, besides this cause for poverty of language, there is another cogent one. The race that speaks the Malay has never exhibited any original power of vigorous thought, such as has been displayed by nations, even in a ruder state of society. Yet it would not, I think, be easy to demonstrate, that for the development and maturing of a vigorous civilisation, the

Indian islands, in so far as fertility, natural productions, and facility of intercommunication are concerned, are inferior to the islands and shores of the Mediterranean, had they been occupied by a race of equal intellectual endowment with the inhabitants of the latter.

The Malay is very deficient in abstract words; and the usual train of ideas of the people who speak it does not lead them to make a frequent use, even of the few they possess. With respect to material objects, indeed, there is a kind of abstraction or generalisation practised, which results more from the poverty than the fullness of the language. A number of objects are classed under one head, the name of the class being taken from the most conspicuous or familiar individual belonging to it, which becomes, in fact, the type of the family. This, in a rude way, resembles the process pursued by European naturalists in the classification of objects. Many examples of this occur. The word *ubi* is a yam or *dioscorea*, but under it, with epithets to characterise them, are classed several species of *dioscorea*, a *solanum*, a *convolvulus*, an *ocymum*, and, in a word, any tuberous esculent root. *Lada*, a generic name for pepper, seemingly derived from the common black pepper, is applied, with distinctive epithets, to many plants used as food having an aromatic and biting quality. *Jâruk* is a generic term for the citron family; and the word, with an epithet for each, is equally applied to the citron, the orange, the lemon, the shaddock, and the lime. *Arimau*, or *rimau*, is the royal tiger, but applied, with an epithet, to all the feline animals of a large size. The Malay name for a rat is *tikus*, but it is equally so for a mouse, for there are no separate popular names to distinguish these familiar objects, except the epithets large and small. *Ular* is the sole name for a snake or serpent, but under this generic term are included probably fifty species, each with its epithet or trivial name. *Sungai* is a river, but applies equally to a brook or a streamlet; and I am not aware that any river in any Malay country has a specific name. Rivers go by the name of the chief countries they pass by or through, as *Sungai-Siyak*, the river of Siack; *Sungai-Indragiri*, the river of Indragiri. Thus one river may have many names. *Batu*, a stone, is at once a stone, a rock, a pebble,

or a gem. For gold, for silver, for tin, for iron, we have native names; but there is no word in Malay for metal or mineral. The names bestowed on metals introduced to the knowledge of the islanders by strangers show the principle on which such names are given. *Tâmbaga*, a word of Sanskrit origin, is copper, and *tâmbaga-puti* is zinc; *timah* is tin, and *timah-itam* is lead; the first-mentioned word meaning, literally, "white copper," and the last "black tin." The word *bulu* expresses alike hair, feather, quill, or down. The word *pöun*, a tree, is equally a shrub or any large plant. For herbs or smaller plants the only words to describe them, as a class, are *romput*, grass, and *dawun*, a leaf. There is but one word, *kulit*, to express skin, pelt, leather, husk, shell, rind, bark; and but one word, *buah*, for fruit, berry, apple, and nut. There is no word for corn, except *biji*, seed, and that is Sanskrit. In the names of particular colours the Malay is even copious; but the generic word colour, *warna*, is Sanskrit, and there is no native one. For show or external appearance the only word is *rupa*, and it is Sanskrit. In a higher class of abstractions most of the words are taken from the Sanskrit and a few from the Arabic, as from the first, *manah*, the mind; *budi*, the understanding; *chita* and *rasa*, perception; *kala*, *masa*, *kutika*, *bila*, time; *usia* and *dewasa*, age, life; *baliya*, puberty; *chandra*, date; *maya*, illusion; *loka*, region, place; *bala*, the people; and *manusia*, mankind.

We may contrast with the poverty now described, the copiousness,—even the redundancy, which prevails when ideas are described in concrete. Although there be no specific distinct terms for the generic words tree and herb, the parts of a tree or plant are given with competent minuteness, as *urat*, a root fibre; *akar*, the root; *pârdû*, the crown of a tree; *tangkai*, stalk or haulm; *batang* and *tunggal*, stock or trunk; *chabang*, a branch; *däan* and *taruk*, a twig; *tukul*, *tunas*, and *gagang*, a shoot or sprout; *dawun*, a leaf; *bunga* and *kâmbang*, a flower or blossom; *kutub* and *kinchub*, a flower-bud; *buah*, fruit. Most of these words are often used in a figurative sense throughout the language. As to specific plants, independent of those that are classed, as already described, the Malay vocabulary is

very copious. Other departments of the language are equally so, after the same fashion. Thus, although the same generic word, which expresses sound, namely, *buñi*, means also music and purport or contents of a writing, the words for modifications of sound are as numerous as in English. *Gâgar* and *gâmpar* are to clamour; *ingâr* is to brawl; *dârâng* is to tinkle or clink; *gâmârâtak* is to clash or clatter; *gâmântâm* is to make the noise of footsteps; *gâmârchek* is to make the sound of plumping in water; *gâmuruh* is to peal; *gâmpita* and *dâram* are, to sound like thunder or to rattle; *surak* and *tâmpik*, are to shout; *arib* is, to scream; *mâkeh*, to shriek; *sâru* to bawl; *rawung*, to howl; *salak*, to bark or bay; *tanguh*, to roar as a tiger; *dâru*, to roar as the sea; *târiyak*, to roar or vociferate; *dârung*, to buzz or sound heavy and low; *sâring*, to hum as a bee; *kuku*, *kluru*, and *karuwiyak*, to crow; *miyung*, to mew as a cat; *dângkur*, to snore; *dring* and *grung*, to growl; *truk*, to sound as in tearing or rending. The river, the favourite and familiar locality of the Malay nation, affords room for a curious variety of expression. *Kuwala* and *muwara* are the mouth or embouchure, and *ulu* is the source; *ilir* is to move with the stream or descend a river, and *mud'ik* is to go against the stream or ascend it; *tâluk* is a cove or bight, and *rantau* is a reach; *tâbing* is a river-bank, and *tâling* is a shelving river-bank or sea-shore; *sâbrang* is to cross the water; *lubuk* is a deep pool in a river, and *chagar* is a rapid. The words *ilir* and *mud'ik*, to ascend and descend the stream, are used for the seaboard and the interior of a country. In consequence of the residence of the Malays being always on the banks of rivers, the words *rantau*, a reach, and *tâluk*, a cove, mean also a district or subdivision of a country; and *anak-sungai*, literally, offspring of the river, has the same meaning. The verb *bawa* means to bear or carry; but besides this generic term, the Malay has a particular word describing the manner in which the act of carrying is performed, as *pikul* and *angkut*, to carry on the back; *kâpit*, to carry under the arm; *dukung* and *jalang*, to carry over the hip; *tatang*, to carry on the palms of the hands; *kandung*, to carry over the waist; *usung*, to carry between two, or move with the help of a pole; *gendong*, to carry by a sling.

The Malay possesses one of the advantages of our own tongue,—that of not being confined to one language for its words. On the contrary, it has three main sources to draw upon,—the native, the Sanskrit, and the Arabic; and they are availed of, and sometimes, I imagine, abused, for a foreign synonyme is often, tautologically, added to a native one or to another foreign word. Thus, for the verb to think or cogitate, we have two native words, *sangka* and *kera*; two Sanskrit ones, *chita* and *rasa*; and one Arabic, *fākār*, corrupted *pikir*. Of such synonymes, two or three will frequently follow each other, by way of giving strength to the expression, while, in truth, they only dilute it.

IDIOMS.

The Malay has not, like the Javanese, a distinct ceremonial language. There are, however, five words said to be especially appropriated to royal personages,—viz., *ânda*, *santâp*, *adu*, *titah*, and *sâbda*. *Ânda* is an inseparable honorary affix, and may perhaps be translated illustrious or distinguished. Thus, *ayah* is father; *mama*, mother; and *anak*, son or daughter, which, when applied to royal personages, become *ayahânda*, *mamânda*, and *anakânda*,—the latter sometimes abbreviated *anakda*. *Santâp* is to eat, substituted for the ordinary word *makan*; *adu* is to sleep, for *tidor*; and *titah* and *sâbda*, to command, for *suruh*. The chief distinction in relation to the condition of parties consists in the use of the personal pronouns. Persons of high rank, in addressing inferiors, use the plural pronoun of the first person, and the ordinary one of the second person; but in addressing equals or superiors, the pronouns of the first person made use of are those equivalent to slave or servant, as *beta*, *saya*, or *âmba*, or the phrase *amba-tuwan*, my lord's servant. To the party addressed, such party being an equal or superior, the pronouns of the second person are never used; but in lieu of them, *tuwan*, master, or *tuwan-âmba*, master of the servant, or slave. The terms of relationship are also frequently substituted for the pronouns, as *ad-ik*, younger brother or sister; *abang*, elder brother; and *kaka*, elder brother or

sister; ayah and ayahânda, father; ma or mamânda, mother; and uwak, uncle. D'iri, self, is also used politely for the pronoun of the second person, and d'iri-âmba, the servant or slave's self, for that of the first.

In naming most natural objects, it is the practice of the Malay language to place before them the name of the class to which they belong,—a matter, indeed, indispensable in the great majority of cases, as the specific term forms but part of a compound word along with another, being either an epithet, or a noun in the possessive case governed by it. Thus, for example, Gunung-brama, the name of a mountain in Java, means mountain of Brama, or of fire; Pulau-tinggi, the name of an island between the peninsula and Borneo, high island; kayu-jati, the teak-tree, or the genuine wood; and ular-tudung, the hooded snake. On this principle, all stones and gems have the word batu, a stone, prefixed to them; hills and mountains, the words bukit or gunung; rivers, sungai; islets, pulau; large countries, tanah, land, and the greatest, bânûwa, or region; headlands, tanjung; trees, pöun, pokok, or kayu; herbs, dawân,—literally, leaf; flowers, bunga; fruits, buwah; birds, ayam, burung, or manuk; fishes, ikan; and snakes, ular. It is in a similar way that are formed most of the designations of persons exercising crafts and professions. Before the word describing the object on which the skill of the party is exercised is placed tukang, juru, and sometimes pand'ai, which may be rendered, artist, artisan, or master. In this manner tukang-bata, literally, artist of brick, is a bricklayer; juru-taman, artist of the garden, is a gardener; tukang-bâsi, artificer of iron, a blacksmith; pand'ai-mas, artificer of gold, a goldsmith; juru-tulis, a master of writing, a scribe. The idioms connected with number and gender have been already mentioned. Upon the whole, it may be said of the Malay that it neither abounds in idioms or figurative language; but that, on the contrary, its genius is plain, simple, and literal. The few tropes which it uses are parcel of the language long established, and which, from familiarity, are unnoticed as such by the parties using them.

HISTORY OF THE LANGUAGE.

The Malays have no records of the history of their language, —no ancient inscriptions,—no ancient manuscripts. The written language seems, for some centuries, to have undergone little change. A few words only, chiefly to be found in their collections of customary law, have become obsolete, and most probably were never popular. This is the only discoverable change, except, of course, the introduction of a portion of Sanskrit and Tâluḡu, at a remote and unascertained epoch, and of Arabic, Persian, and Portuguese, in comparatively recent and known times. Even the oral language differs less than might have been expected, considering the wide dispersion and long separation of many members of the Malay nation. It is not here, as with the Irish and Scots Highlanders, on one side, or with the Welsh and Armoricans on another, who, although respectively speaking essentially the same languages, cannot, without some time and study, understand one another. The Malays of Sumatra, of the peninsula, of the Moluccas, of Timur, and of Borneo, understand each other with little effort.

The Malays, as already said, have neither ancient manuscripts nor ancient inscriptions. The earliest example of Malay that we possess is the vocabulary of Pigafetta, collected in the Philippines, Borneo, and the Moluccas, in the year 1521, during the first voyage round the world. Out of its 344 words, 270 can, notwithstanding the writer's imperfect knowledge of the language, and grievous errors of orthography, transcription, or printing, be readily ascertained to be the same language which is spoken at the present day, with its due admixture, as now, of Sanskrit, Arabic, Persian, and Tâluḡu.* This stationary character of the language is, of course, owing to the small progress which

* Sâmbahayang, worship, or adoration, is written, zambahean; jurutulis, a scribe, chiritoes; saudagâr, a merchant, landagari; bâsar, great, bassal; kurus, lean, golos; and arimau, a tiger, uriman.

the people who speak it have made in civilisation, in a period exceeding three centuries. Dr. Johnson, in the celebrated preface to his Dictionary, observes, that "the language most likely to continue long without alteration would be that of a nation raised a little, and but a little, above barbarity, secluded from strangers, and totally employed in procuring the conveniences of life; either without books, or like some of the Mahometan nations, with very few." This description certainly, in a great degree, applies to the Malay.

That great changes, however, have taken place in the Malay language, in the course of many ages, is certain. A time, without doubt, was when it contained no extra-insular languages; and now it contains a considerable body of these. I have run over the Dictionary, and find in it 516 words of Sanskrit, 750 of Arabic, 95 of Persian, 40 of Tâlugu or Telinga, and 37 of Portuguese. The Sanskrit words, although less numerous than the Arabic, are more essential and more thoroughly incorporated with the language. We find, for example, among them and in every-day use, such words as *kâpala*, the head; *bahu*, the shoulder; *muka*, the face; *jangga*, the throat; *kuda*, a horse; *madu*, honey; *saudara*, brother; *kata*, to speak; *lata*, to crawl; *pânuh*, full; *sârta*, with; and *sama*, equal or same. The pronunciation of Sanskrit being also more congenial to native organs than that of Arabic, the words borrowed from it, although their introduction be of greater antiquity, are less mutilated than those adopted from the latter. There is hardly any sound expressed by the Dewanagri alphabet that a Malay cannot pronounce, while of the Arabic, there are no fewer than fourteen which he can only ape at pronouncing. Sanskrit words, however, are far from being introduced in a perfect form, either as to sound or sense. Thus, *tamraka*, copper, in Sanskrit, is in Malay *tâmbaga*; *karpasa*, cotton, *kapas*; and *Janardana*, a name of the god Krishna, *Danârdana*. *Gopal*, a cowherd, is variously pronounced *gâbala*, *gâmbala*, *gambala*, *kâbala*, and has the different senses of a tender of cattle, its proper sense, a charioteer, and an elephant-driver. *Sutra*, in Sanskrit, is thread, but in Malay silk; and *kâpala*, the scalp, in Sanskrit, is in Malay, the head. Of the time when, or the manner in which,

Sanskrit was introduced into their language, the Malays are wholly ignorant. The fact, indeed, of its existence at all, as an element of their tongue, is only known to a few of them, through Europeans. Some remarks on the subject will be found in the Dissertation.

The Arabic words used in the written language are such as I have before described them; but, in fact, any number may be introduced at the will or caprice of the writer, with the certainty, however, that most of them will not be understood by the general reader,—and often, indeed, not even by the writer himself. The same thing is well known to be done in Persian and Turkish, as Sir William Jones long ago observed,—and, indeed, was done by ourselves with Latin, some three centuries ago. But the actual number of Arabic words incorporated in the Malay, and in popular use, is very trifling, and probably does not exceed forty or fifty. No composition, whether prose or verse, if of any length, exists without some admixture of Arabic, in which, however, the Malay only resembles the Persian and Turkish languages.

The Persian words most probably found their way into Malay along with the Arabic, and this necessarily leads to the belief that some, at least, of the adventurers, who, themselves or their descendants, propagated the Mahomedan religion in the islands, came from the shores of the Persian gulf, a locality where both the Arabic and Persian languages are spoken. At all events, they are of considerable standing, for I find them in the vocabulary of Pigafetta. A few of them are of popular use, as *kawin*, marriage, and *pâlita*, a lamp; but none of them are essential. Of Telinga or Tâlugu words, which are most frequently commercial terms, traces are also to be found in Pigafetta's collection. The Portuguese words admitted into Malay mostly express new ideas, and the softness of the language has allowed of their ready adoption; for it may be remarked that the sounds of the southern languages of Europe approach far more nearly to those of Malay than those of any of the three Asiatic ones found in it. The first introduction of Portuguese words is readily determined to the beginning of the sixteenth century. The number of them which has been naturalised has probably

arisen, more from the number of Catholic converts which the Portuguese made, than from their own short-lived supremacy.

DIALECTS.

The dialects of the oral Malay,—for there are none of the written language, although considerable difference in the skill with which it is composed,—consist in little more than the use of different personal pronouns by different parties,—of a few words by some tribes unknown to, or obsolete with others,—in an occasional admixture of words of neighbouring languages ; but, above all, in variations of pronunciation. *Saya*, for the pronoun of the first person, is current among the northern Malays of the western coast of the Malay peninsula. *Kula* is confined to the state of Patani, and *guwa* belongs to the Malay of Java. *Ang*, for the pronoun of the second person, is only heard among the Malays of Queda and Perak, and *lu* is chiefly confined to Java. The Malay of Menangkabau, the assumed parent country of the Malay nation, would seem to differ most in its words from the language of the other tribes. In a short vocabulary of it, published in 1820, in the *Malayan Miscellanies*, under the auspices of Sir Stamford Raffles, I find at least forty words not known to any other dialect that has come under my notice. The Malays of Menangkabau, and those of the western coast of Sumatra, pronounce the terminal and unaccented vowel of a word as *o*, which all other Malays, except those of Rumbo, in the interior of the peninsula, who trace their origin direct to Menangkabau, pronounce as *a*. Some tribes, particularly those of the peninsula, always elide the letter *k* at the end of a word, and in the middle of one also, if it be followed by a consonant, not being a liquid or a nasal, while others give it always its full pronunciation. The Malays of Perak and Queda, in the peninsula, and those of Menangkabau, give the letter *r* the sound of a guttural, as the Northumbrian peasantry do with us. The Malays of the state of Borneo often change the *â* of the other tribes into *a*, as *bâsar* into *basar* ; and those of the eastern coast of Sumatra add an *n* to words ending in *i*, as *inin* for *ini*, this,

and *sinin* for *sini*, here. None of these variations are important, and yet they have a material effect on the pronunciation until the ear becomes accustomed to them. The Malay spoken in Batavia is that which is most mixed up with words of neighbouring languages, having admitted many of Javanese, and especially of Sunda, the language of the aboriginal inhabitants of the country. It may be considered the most impure Malay, whereas the least so, probably because the least amenable to foreign admixture, is the Malay of the peninsula, especially that spoken in Queda and Perak,—there existing here no foreign tongue to corrupt it. The Malay of Amboyna, written in Roman letters, has, under the care of the Dutch, it is said, received a large share of culture.

LITERATURE.

Malay literature, besides the *pantuns* or riddles already mentioned, consists of romances in prose and in verse, called by the Sanskrit name of *charitra*, or the Arabic one of *ḥākayāt*, meaning narrative, tale, or story. They differ from each other only in the mere metre and rhymes of those in verse. In force, originality, and ingenuity, these compositions are far below the similar productions of the Arabians, the Persians, or even of the Hindus. The Dutch grammarian Werndly, the father of Malayan philology, in his most judicious Grammar, has a list of some seventy such works, and the catalogue might easily be increased. Their subjects are taken, some from native, some from Javanese, and some from Arabian story, with usually, an admixture of Hindu fable. None of them are genuine translations from foreign languages, for it may safely be asserted that the Malays do not possess knowledge, diligence or fidelity equal to the accomplishment of a faithful translation; indeed, they do not even aim at it. The story and machinery are often borrowed from foreign sources; but this is all that can be safely said. Whenever real events are treated of, they are sure to be transmuted into extravagant and incredible fictions. There is no date to any Malay work, and there is no known Malay

author. All Malay literature, down to the present day, resembles, in this respect, the ancient anonymous ballads of European nations. It would seem as if no Malay possessing a knowledge of letters had ever written much better than another, that no man had ever arisen in the nation whose literary capacity was worth distinguishing among the herd of professional scribes,—and that literature was, in fact, but a mechanical art, which any tolerably-instructed manipulist might practise. At the end of a work, we sometimes find the name of a writer and a date; but they turn out, on examination, to be only those of the transcriber, and of the day and year in which he achieved the task of transcription. The principal value of Malay literature consists in its being a faithful expression of the mind, manners, and social condition of the people among whom it finds acceptance. With the exception of religious books, its sole purpose is amusement, and it seldom or ever, even aims at instruction. In the beginning of a certain tale, taken from the Javanese, and which abounds in Javanese and Hindu fictions, the reader is discreetly cautioned not to believe them, as they are “most exceedingly lying,” in the original, “amat sakali dust’a,” but to “remember God and the Prophet.”

It is not the general characteristic of Malay composition to be figurative; but tropes and similes are, notwithstanding, of frequent occurrence. Such metaphorical expressions are not the creations of the writer’s imagination, and suited to the occasion. They are, on the contrary, set forms, which, with little difference, are repeated in the same work, and copied from one work into another. Even the fable itself bears a near resemblance in all Malay romances; and therefore, when we have read one romance, we may be said, in a good measure, to have read all.

With the exception of the stanzas and rhyme, Malay metre does not essentially differ from prose, either as to subject or treatment; and there is no language, a very few words excepted, appropriated to poetry. Verse has, however, one advantage over prose,—the absence in it of those perpetually recurring connective particles which the loose texture of Malay renders

necessary in prose, and which lines and rhymes enable poetry to dispense with.

The following are examples of the similes so frequent in Malay, both prose and verse:—Maka masing-masing pun nayik kâatâs kudaña, lalu bârjalan, diiringkân sâgala paraputra, dan kadayan sakalian bâriring-iringan sâpurti bunga kâmbang sataman; each mounted his horse, and they proceeded, princes and dependents following in a train, like one flower-garden. Singa Mârjaya pun bârâmboran ayârmataña tiyada dapat ditahaniña lagi, sâpurti mutiyara yâng putus dâri karangña; dâmâkiyan rupaña; Singa Mârjaya, no longer able to restrain them, shed tears, like pearls dropped from their string,—such was his appearance. Maka Sri Panji masuk prang sâraya târjun dari-atâs kudaña mângamuk sâpurti singa yâng tiyada mâmbilangkân lawanña; Sri Panji entered the battle, and leaping from his horse, charged like a lion that counts not its enemies. Târlalu mârdu suwaraña sâpurti buluh pârindu ditiyup angin, tâtkala dinâari; her voice was melodious as the Eolian bamboo blown upon by the wind at early dawn. Maka iyapun bârjalanlah, kaduwaña, sâraya mângunuskân krisña, sârta dilambaikân bârñala-ñala kamukaña,—sikâpna tiyada bârlawan, sâpurti Sang Dârma Dewa tatkala turun dâri kayangan, damâkiyan rupanâ; they both walked forth, drawing their krisses and brandishing them before them, flaming,—their forms unrivalled, like the God Indra when descending from the heavens. Misa Tanduramanpun târlalulah marahña sâpurti ular bârbâlut-bâlut lakuña, ulih didapatkân Adipati samuwaña itu; Misa Tanduraman was furious as a coiled snake, when he found that the Adipati had discovered all. Tunggal, panji-panji bârkibaranlah, ditiyup angin, sâpurti bunga lalang rupaña, dan orâng, gajah, kuda dan pâd'ati sâpurti ombak mângalun; flags and banners waved, blown by the wind, like the flowers of the lalang grass, and men, elephants, horses, and chariots, rolled on like the waves of the sea. Maka tubuhña bârpâluhkân, maka sinâr tanglung, diyan dan pâlita sâpurti bau bunga mawar tatkala pânuh dângân âmbun yâng kana sinar mata-ari pagi-pagi; her person perspired, and by the rays from the lamps and the hanging lamps, and the tapers, emitted a perfume

like that of a rose full of dew, when struck by the rays of the morning sun. Maka d'atânglah pâda tiga ari pâlayaran, kaliantanlah kapal itu sâputri bunga tabor rupaña didalâm bâjanah ; after three days' sail, their ships came in sight, appearing like scattered flowers in a vase. Maka tirai diwangga, itupun disuruh dibukakân, maka bârsrilah rupa tuwan putri pârmaisuri Indra, lâksana bulan purnama didalam awan, bârjantra pâda antara tâmpatña, dan bintangpun pânuh mâmagâri diya ; the silken curtains, by command, were drawn, and the wicket being thrown open, the princess of Indra shone like the full moon among the clouds wheeling in her place, with innumerable stars forming a fence around her.

Maka ulubalangpun bârlompatan,
Sâputri arimau lâpas tangkâpan.
The warriors bounded,
Like a tiger escaping from a snare.

Maka bâgândapun târlalulah sukachita,
Sâputri kajatuhan bulan pâda rasaña.
The king rejoiced exceedingly ;
He felt as if the moon had dropped down to him.

Kita ini ada sâumpama bânang putih, barâng yâng ândak diwarnakân, ulih raja Mâlaka, itu jadilah, akân kitapun dâmâkiyânlah ; we are like a white thread which the king of Malacca desires to dye,—so are we. Adapun nâgri Achih dângân nâgri Mâlaka itu, sâumpama suwata pârmata duwa chahayaña ; the kingdom of Achin and the kingdom of Malacca are like one gem of two waters. Maka kut'a kaliatanlah dâri jauh, târd'ânârlah tâmpekna, sâputri kapas sudah târbusor, dan sârpurti perak yâng sudah târupam ; the fortress was seen at a distance,—the shouts from it, like the noise of cotton under the bow, or of silver in the act of burnishing. Tâlah gânap bulanña, maka pârmaisuripun bâranaklah laki-laki, târlalu bayik parâsña sâputri anak-anakan kâanchana, putih-kuning sâputri mas tâmpawan ; when her months were full, the queen brought forth a son, beautiful as a golden image, bright yellow like beaten gold. Sâgala bunga-bungâan bârkâmbanganlah sâputri bârsâmbahkân bauña pâda Raden Galuh ; all the flowers expanded their

blossoms, as if to present their sweets as an offering to the princess of Galuh. Maka Raden Inupun bârjalanlah dângân kris pendek mas, uluña manikâm ijau, bibirña merah mudah, gigiña itam, sâputri sayâp kumbang; the prince Ina walked forth with his short golden kris, its hilt of green gems,—his lips of a pale red, his teeth black as the wing of the gigantic bee. Maka Maharana Lângkawipun kluwar sâputri bulan pârna nama pâda âmpatblas ari bulan, tatkala iya târbiyât dâri tinggi laut itu; Maharana Lângkawi came forth, like the full moon in its fourteenth day, as it issues from the deep.

Malay romance abounds in the marvellous. It has the extravagance of the Arabian Nights Entertainments, without their ingenuity, fancy, or human interest. It abounds in enchantments, spells, supernatural gifts, maledictions, and transformations, mostly borrowed from the mythic legends of the Hindus, or the local legends of Java. The main topics are love, war, feasting, and drinking. The following is a brief example of the style of composition. A princess expelled from her father's house wanders in a forest in quest of a forbidden lover:—Maka tuwan putri bongsu itu mânangis târlalu sangat, maka lalu iya bârjalan dângan lapar dâagaña. Maka aripun malâmlah, maka tuwan putri, bârânti tidorlah di tanah, dângân lâteh lâsuhña, bârbantalkân lângânña. Maka sâgala bânatang didalâm utan itupun, târlalulah kasihan mâmandangkân halña tuwan putri itu. Maka tatkala tuwan putri itu bâradu, maka sâgala bânatangpun bârkawal, dan bintang di langit bârtaboranlah mânuluh akân bâradu itu. Maka âmbunpun gugurlah sâputri ayâr-mata orâng mânangis maliatkân tuwan putri ita. The princess wept excessively, and, hungry and thirsty, pursued her journey. Night came on; she halted, and, fatigued and exhausted, she slept on the bare earth, making her arm her pillow. The beasts of the forest pitied her condition, and as she slept they guarded her. The stars of heaven, too, scattered themselves about, as if to make torches for her, and the dew dropped down like human tears at seeing her plight.

Every great feast in a Malay romance is represented as ending in a drinking bout; and the following is a literal translation of one of these:—"The nobles, the warriors, and the elders

all drank, pledging each other jovially. The minstrels, with sweet voices, sang and played, and those who were love-stricken rose and danced, shouting, clapping their hands, and rejoicing their hearts. All who partook of the wine became exceedingly intoxicated. Some danced furiously,—some were in such a condition as not to be able to recognise wives or children, while others, unable to return to their homes, slept on the spot where they had eat and drank.” This statement, it should be added, is taken from a story which refers to events which were cotemporary with the arrival of the Portuguese in the waters of the Archipelago, in the beginning of the sixteenth century, or above two hundred years after the conversion of the Malays of Malacca, to whom the narrative relates, to the Mahomedan religion.

Pleonasm, or more justly tautology, is a frequent figure in Malay composition. Generally, the object is to strengthen, while, in reality, it weakens the sense. In verse, it is frequently practised merely to complete a metre or secure a rhyme; and it seems often used in ignorance, or for an useless display of acquaintance with foreign or infrequent words. When words are employed in this way, they often form a compound. *Lâteh-lâsuh* is composed of two words, both meaning weary; *rindu-dâdam* of two words, meaning equally, longing, pining for; *champur-bawur* of two words, meaning alike, mingled. *Pri* is the native word for state or condition, and *hal* the Arabic, making the compound *pri-hal*. *Asäl* and *pârmuläan* are, the first an Arabic, and the last a Sanskrit word, both meaning beginning, although we frequently find them combined, as *asäl-pârmuläan*. *Âmba-saya* is composed of two native words for slave, and *mârga-satwa* of two Sanskrit ones, for wild beast; but in these two last examples the compound words, it should be noticed, form a kind of plural. *Tipu-daya* is composed of two words, equally meaning trick or stratagem, and *chita-rasa* of two Sanskrit ones, equally importing, thought; *târlaluamat* is composed of two native adverbs, meaning very, exceedingly; and *buñi-bahana* is composed of a native and a Sanskrit word, synonymes for sound or noise. *Sârta-dângân* and *sama-dângân* are prepositions, meaning with, or along with,

of which the first word, in both cases, is Sanskrit, and the last native, with the same meanings. The Sanskrit word *sarwa*, all, is almost invariably accompanied by *sakalian*, also from the Sanskrit, although the sense be the same. In the third line of the following stanza, *buñi* and *suwara* are, the first a native, and the second a Sanskrit synonyme for sound, and in the fourth the three last words are synonymes for wisdom or discretion; the first of them Arabic, and the two last Sanskrit.

Dura māmītik káchapiña sigra,
Sambil bāgurāndam ābarāt māngāmbara,
Manis mārdu buñi-suwara,
Māngilangkān akāl, budi, bāchāra.

Dura touched her lyre,
Singing the pilgrim's song;
Sweet and melodious was the sound,
Banishing discretion.

The *pantun* is, even among the islanders of the Archipelago, peculiar to the Malays. It is a quatrain stanza, in which the alternate lines rhyme, or in which all the lines rhyme together. The two first lines contain an assertion or proposition, while the two last purport to be an application of it. It is, in fact, an enigma or riddle in four lines; but the application must not be obvious. On the contrary, a certain obscurity is the soul of the *pantun*. It is a puzzle in sense, not a play on words, meant to try the wit and ingenuity of the party that is challenged to unravel it. *Pantuns* are frequently introduced into prose romances as embellishments, and on such occasions, it is not unusual to find the persons to whom they are represented as being read, unable to unriddle them, and calling for an explanation from the astute propounder of the mystery. Some of them, indeed, are so enigmatical that they might serve as oracles coming from the priestess of the Pythian Apollo. No doubt they may be more intelligible to a native, from superior knowledge of language and manners; but to an European the majority of them seem but senseless and pointless parcels of mere words. The following are a few more

examples, in addition to those already given under the head of Prosody :—

Nobät bârbuñi dinääri,—
Nobät raja Indragiri ;
S'ärbät ini bukan xïali,
Akân ubat ati birahi.

The war drum announces the dawn,—
The war drum of the king of Indragiri ;
This wine is not intoxicating,
But a remedy for the love-sick heart.

This is put into the mouth of a handmaid presenting a cup of strong drink to a king and queen.

Pârmatu nila dângân baiduri,
Dikarang anak-d'ara-d'ara,
Sâpurti bulan dângân matääri,
Tuwan diädâp pârwara.

The sapphire with the opal, arranged by the virgins,
As the sun with the moon,
So is my lord and mistress,
With their handmaids before them.

This is also given to a handmaid singing before a king and queen. Some of the pantuns are obvious and easy enough as to mere words ; but the sense, if there be any, is too occult for an European to discover, as in the two following examples :—

Pöun turi diätäs bukit,—
Tâmpat mânjamur buwah pala,—
Arâp ati abâng bukan sädikit,
Sabañak rambut diätäs kâpala.

The turi tree (*Agati grandiflora*) on a hill,—
A place to dry the nutmeg,—
My heart is full of hope,
As there are hairs on the head.

Kalu tuwan mudik ka-Jambi,
Ambilkân saya buwah dälîma ;
Jika tuwan kasihkan kami,
Bawakân saya pârgi bârsama.

If you ascend the river to Jambi,
Bring me a pomegranate ;
If you love me,
Take me along with you.

The following, long ago given by Mr. Marsden in his History

of Sumatra, is among the few pantuns that are sufficiently intelligible to an European :—

Apa guna pasang pâlita
Jika tiyada dângân sumbuña
Apa guna bârmayin mata.
Kalu tiyada dângân sunguña.

What is the use of lighting a lamp
If it be without a wick ?
What is the use of playing with the eyes
If you be not in earnest ?

END OF VOL. I.

